THE VANITIE OF THE CREATURE, And VEXATION of the SPIRIT.

By EDWARD REYNOLDES late Preacher to the Honourable Societie of LINCOLNES INNE; and now Rector of the Church of *Brainston* in *Northamptonshire.*

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THE VANITIE OF THE CREATVRE.

ECCLESIASTES 1.14.

I have seene all the workes that are done under the Sunne, and Behold, All is Vanitie and Vexation of Spirit.

§ 1. TO have a selfe-sufficiencie in being and operation, and to bee unsubordinate to any further End above himself, as it is utterly repugnant to the Condition of a Creature, so amongst the rest to *Man* especially; who besides the limitednesse of his

nature, as he is a *Creature*, hath contracted much deficiencie, and deformitie as he is a *Sinner*. God never made him to be an End unto himselfe, to be the Center of his owne motions, or to bee happy onely by reflection on his owne excellencies. Something still there is without him unto which he moves, and from whence God hath appointed that he should reape either preservation in, or advancement and perfection unto his nature. What that is upon which the desires of man ought to fixe as his Rest and End, is the maine discoverie that the Wise-man makes in this Booke. And he doth it by an historicall and penitentiall review of his former enquiries: from whence he states the point in Two maine Conclusions. The first, the *Creatures Insufficiency*, in the beginning of the Booke, *Vanity of Vanities. All is Vanitie.* The second, *Mans duty* to God, and Gods Allsufficiencie unto man, in the End of the Booke, *Let us heare the Conclu-*

sion

sion of the whole matter, Feare God, and keepe his Commandements, for this is Totum hominis, the whole Dutie, the whole End, the whole Happineſſe of Man. The former of theſe two, namely the In-ſufficiency of the Creature to ſatiate the deſires, and quiet the motions of the ſoule of man, is the point I am now to ſpeake of, out of theſe words. Eccleſ. 12. 13. § 2.

For underſtanding whereof, wee muſt know that it was not God in the Creation, but ſinne and the curſe which attended it, that brought this Vanitie and Vexation upon the Creature. God made every thing in it ſelfe very good, and therefore very fit for the deſires of man ſome way or other to take ſatisfaction from. As prickes, and quavers, and reſts in Muſicke ſerve in their order to commend the cunning of the Artiſt, and to delight the Eare of the hearer, as well as more perfect notes: ſo the meaneſt of the Creatures were at firſt filled with ſo much goodneſſe, as did not one-

ly declare the glory of God, but in their ranke likewiſe miniſter content to the minde of man. It was the ſin of man that fil'd the creature with vanity, & it is the vanity of the Creature, that fils the ſoule of man with Vexation. As ſin makes man come ſhort of glory, wch is the reſt of the ſoule in the fruitiō of God in himſelfe; ſo doth it make him come ſhort of Contentation too, which is the reſt of the Soule in the fruition of God in his Creatures. Sinne tooke away Gods favour from the ſoule, and his Bleſſing from the Creature, It put bitterneſſe into the Soule, that it cannot reliſh the Creature, and it put Vanity into the creature, that it cannot nouriſh nor ſatisfie the Soule.

Rom. 8. 20. 22.

Rom. 3. 23.

§ 3. The Deſires of the Soule can never be ſatiſfied with any Good, till they finde in it theſe two qualities or relations, wherein indeed the formality of Goodneſſe doth conſiſt; namely, *Propertion* and *Propoirty*. Firſt, nothing can ſatisfie the deſires of the Soule till it beares

convenience and fitneſſe therrunto; for it is with the minde as with the body, the richeſt attire that is, if it be either too looſe or too ſtreight, however it may pleaſe a mans pride muſt needs offend his body. Now nothing is Proportionable to the minde of man, but that which hath reference unto it as it is a Spirituall Soule. For though a man have the ſame ſenſitive appetites about him which wee finde in beaſts; yet, in as much as that appetite was in man created ſubordinate unto reaſon, and obedient to the Spirit; the caſe is plaine, that it can never be fully ſatisfied with its obje&t, unleſſe that likewiſe bee ſubordinate, and linked to the Obje&t of the ſuperior faculty, which is God. So then the Creature can never bee Proportionable to the Soule of man, til it bring God along with it. So long as it is emptie of God, ſo long muſt it needs be full of *Vanitie* and *Vexation*.

But now it is not ſufficient that there be *Proportion*, unleſſe withall

there bee *Propriety*. For God is a *Proportionable Good* unto the nature of Divels as well as of men or good Angels, yet no good comes by that unto them, becauſe hee is none of their God, they have no intereſt in him, they have no union unto him. Wealth is as commenſurate unto the minde and occaſions of a begger as of a Prince; yet the goodneſſe and comfort of it extends not unto him, becauſe he hath no propriety unto any. Now ſinne hath taken away the Propriety which wee have in Good, hath unlinked that golden chaine, whereby the Creature was joyned unto God, and God with the Creature came along unto the minde of man. So that till wee can recover this Union, and make up this breach againe, it is impoſſible for the Soule of man to receive any ſatiſfaction from the Creature alone. Though a man may have the poſſeſſion of it, as a *Naked Creature*, yet not the fruition of it, as a *Good Creature*.

For

For *Good the Creature* is not unto any but by vertue of the blessing and Word accompanying it. And man naturally hath no right unto the Blessing of the Creature; for it is Godlinesse which hath the Promises, and by consequence the Blessing as well of this as of the other life. And God is not in his favour reconciled unto us, nor reunited by his Blessing unto the Creature, but onely in and through Christ. So then the minde of a man is fully and onely satisfied with the Creature, when it finds *God* and *Christ* together in it: God making the Creature sutable to our inferiour desires, and Christ making both God and the Creature ours; *God* giving *Proportion*, and *Christ* giving *Proprietie*.

These things thus explained, let § 4.
us now consider the *Insufficiencie* of the Creature to conferre, and the *Vnsatisfiableness* of the flesh to receive, any solid or reall satisfaction from any of the workes which are

done under the Sunne. Man is naturally a proud Creature, of high projects, of unbounded desires, ever framing to himselfe I know not what imaginary and phantasticall felicities, which have no more proportion unto reall and true contentment, than a king on a stage to a king on a throne, than the houses which children make of cards, unto a princes palace. Ever since the fall of *Adam* hee hath an itch in him to be a god within himselfe, the fountaine of his owne goodnesse, the contriver of his owne sufficiencie; loth hee is to goe beyond himselfe, or what hee thinkes properly his owne, for that in which hee resolveth to place his rest. But alas, after hee had toil'd out his heart, and wasted his spirits, in the most exact inventions that the Creature could minister unto him, *Salomon* here, the most experienc'd for enquirie, the most wise for contrivance, the most wealthy for compassing such earthly delights, hath, after many

yeares

yeares ſifting out the fineſt flower, and torturing nature to extract the moſt exquiſite ſpirits, and pureſt quinteſſence, which the varieties of the Creatures could affoord, at laſt pronounced of them all, That they are *Vanity and Vexation of Spirit:* Like thornes, in their gathering they pricke, that is their *Vexation*, and in their burning they ſuddenly blaze and waſte away, that is their *Vanitie*. Vanitie in their duration, fraile and periſhable things; and Vexation in their enjoyment, they nothing but moleſt and diſquiet the heart. *The eye* ſayth *Salomon, is not ſatisfied with ſeeing, nor the eare with hearing*: Notwithſtanding they bee the wideſt of all the ſenſes, can take in more abundance with leſſe ſatiety, and ſerve more immediatly for the ſupplies of the reaſonable Soule, yet a mans eye-ſtrings may even crack with vehemency of poring, his ears may bee filled with all the varietie of the moſt exquiſite ſounds and harmonies, and lectures in

in the world, and yet ſtill his Soule within him beeing greedy to ſee and heare more as it was at firſt. Who would have thought that the favour of a Prince, the adoration of the people, the moſt conſpicuous honours of the Court, the liberty of utterly deſtroying his moſt bitter adverſaries, the ſway of the ſterne and univerſall negotiations of ſtate, the concurrency of all the happineſſe, that wealth, or honour, or intimateneſſe with the Prince, or Deity with the people, or extremity of luxurie could affoord, would poſſibly have left any roome or nooke in the heart of *Haman* for diſcontent? And yet do but obſerve, how the want of one Iewes knee (who dares not give Divine Worſhip to any but his Lord) blaſts all his other glories, brings a dampe upon all his other delights, makes his head hang downe, and his mirth wither: ſo little leaven was able to ſowre all the Queenes banquet, and the Kings favour. *Ahab* was a king,

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in whom therefore wee may justly expect a confluence of all the happinesse which his dominions could afoord; a man that built whole cities and dwelt in Ivorie Palaces, and yet the want of one poore Vineyard of *Naboth* brings such a heavinesse of heart, such a deadnesse of countenance on so great a person, as seemed in the judgement of *Iezabel* farre unbeseeming the honour and distance of a prince. Nay *Salomon*, a man every way more a king both in the minde and in the state of a king than *Ahab*, a man that did not use the Creature with a sensuall, but with a criticall fruition, *To finde out that good which God had given men under the Sunne*, and that in such abundance of all things, learning, honour, pleasure, peace, plenty, magnificence, forraine supplies, roiall visits, noble confederacies, as that in him was the pattern of a compleat Prince beyond all the plat-formes and Idea's of *Plato* and *Xenophon*; even hee was never able

able to repoſe his heart upon any or all theſe things together, till hee brings in the feare of the Lord for the cloſe of all. Laſtly, looke on the people of Iſrael; God had delivered them from a bitter thraldome, had divided the ſea before them, and deſtroyed their enemies behinde them, had given them bread from heaven, and fed them with Angels food, had commanded the rocke to ſatisfie their thirſt, and made the Canaanites to melt before them; his mercies were magnified with the power of his miracles, and his miracles crowned with the ſweetneſſe of his mercies, beſides the aſſurance of great promiſes to bee performed in the holy land: and yet in the midſt of all this wee finde nothing but murmuring and repining. God had given them meat for their faith, but they muſt have meat for their luſt too; it was not enough that God ſhewed them mercies, unleſſe his mercies were dreſſed up and fitted to their palate,

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They tempted God, and limited the holy one of Israel, saith the Prophet. So infinitly unsatisfiable is the fleshly heart of man either with mercies or miracles, that bring nothing but the Creatures to it. Psal. 78. 41.

§ 5. The ground whereof is the *Vast disproportion* which is between the Creature and the Soule of man, whereby it comes to passe, that it is absolutely impossible for one to fill up the other. The Soule of man is a substance of unbounded desires: and that will easily appeare if wee consider him in any estate, either *Created* or *Corrupted*. In his *Created estate* he was made with a soule capable of more glory, than the whole earth or all the frame of nature, though changed into one Paradise, could have afforded him: for he was fitted unto so much honour as an infinite and everlasting Communion with God could bring along with it. And now God never in the Creation gave unto any Creature a proper capacity of a thing, unto

unto which he did not withall implant such motions and desires in that Creature, as should bee somewhat suteable to that capacitie, and which might (if they had beene preserved intire) have brought man to the fruition of that Good which he desired. For notwithstanding it be true that the Glory of God cannot be attain'd unto by the vertue of any action which man either can, or ever could have performed: yet God was pleased out of *Mercy*, for the magnifying of his name, for the Communicating of his glory, for the advancement of his Creature, to enter into Covenant with man, and for his naturall obedience to promise him a supernaturall reward. And this, I say, was even then out of mercy; in as much as *Adams* legall obedience of works could no more in any vertue of its owne, but onely in Gods mercifull contract and acceptance, merit everlasting life, than our Evangelical Obedience of faith can now. Onely the difference betweene

betweene the mercie of the first and second Covenant (and it is a great difference) is this. God did out of mercy propose Salvation unto *Adam* as an infinite Reward of such a finite obedience, as *Adam* was able by his owne created abilities to have performed. As if a man should give a Day-labourer a hundred pound for his dayes worke, which performe indeed hee did by his owne strength, but yet did not merit the thousandth part of that wages which hee receives: But Gods mercy unto us is this, That he is pleased to bestow upon us not onely the reward, but the worke and merit which procured the reward, that hee is pleased in us to reward another mans worke, even the worke of Christ our head: as if when one onely Captaine had by his wisedome discomfited and defeated an enemie, the Prince notwithstanding should reward his alone service, with the advancement of the whole armie which he led.

led. But this by the way. Certaine in the meane time it is, that God created man with ſuch capacities and deſires, as could not be limited with any or all the excellencies of his fellow and finite Creatures.

Nay, looke even upon *Corrupted nature*, and yet there we ſhall ſtill diſcover this reſtleſneſſe of the minde of man, though in an evill way, to promote it ſelfe: whence ariſe diſtractions of heart, thoughts for to morrow, rovings and inquiſitions of the Soule after infinite varieties of earthly things, ſwarmes of luſt, ſparkles of endleſſe thoughts thoſe ſecret flowings, and ebbes, and tempeſts, and eſtuations of that ſea of corruption in the heart of man, but becauſe it can never finde any thing on which to reſt, or that hath roome enough to entertaine ſo ample and ſo endleſſe a gueſt? Let us then looke a little into the particulars of that great diſproportion and Inſufficiency of any or all the Creatures

tures under the Sunne, to make up an adequate and suteable Happinesse for the Soule of man.

§ 6. *Salomon* here expresseth it in two words, *Vanity* and *Vexation*. From the first of these wee may observe a *threefold disproportion* between the Soule and the Creatures. First, in regard of their *nature and worth*, they are base in comparison of the *Soule* of man: When *David* would shew the infinit distance betweene God and Man in power and strength, hee expresseth the baseneſse of man by his vanity, To be laied in the ballance, *they are altogether lighter than vanitie, Psalm.* 62.9. And surely, if we weigh the Soule of man and all the Creatures under the Sunne together, wee shall finde them lighter than Vanitie it selfe. All the goodnesse and honour of the Creature ariseth from one of these *Two grounds*; either *from mans coyning or from Gods*, either from *Opinion* imposed upon them by men, or from some *Reall qualities*,

qualities, which they have in their nature. Many things there are which have all that worth and eſtimation which they carry amongſt men, not from their owne qualities, but from humane inſtitution, or from ſome difficulties that attend them, or from ſome other outward Impoſition. When a man gives money for meat, wee muſt not thinke there is any naturall proportion of worth betweene a piece of ſilver and a peece of fleſh; for that worth which is in the meat is its owne, whereas that which is in the money is by humane appointment. The like wee may ſay for great titles of honour and ſecular degrees, though they bring authoritie, diſtance, reverence with them from other men, yet notwithſtanding they do not of themſelves, by any proper vertue of their owne, put any ſolid and fundamentall merit into the man himſelfe. Honour is but the raiſing of the rate and value of a man, it carries

ries nothing of substance necessarily along with it; as in raising the valuations of gold from twenty shillings, to twenty two, the matter is the same, onely the estimation different. It is in the power of the King to raise a man out of prison like *Ioseph*, and give him the next place unto himself. Now this then is a plain argument of the great baseness of any of these things in comparison of the Soule of man, and by consequence of their great disability to satisfie the same: for can a man make any thing equall to himselfe? Can a man advance a peece of gold or silver into a reasonable, a spirituall, an eternall substance? A man may make himselfe like these things, he may debase himselfe into the vileness of an Idoll, *They that make them are like unto them*: hee may undervalue and uncoyne himselfe, blot out Gods Image and inscription, and write in the image and inscription of earth and Satan, he may turne himselfe

into

into braſſe, and iron, and reprobate ſilver; as the Prophet ſpeakes; but never can any man raiſe the Creatures by all his eſtimations to the worth of a man: wee cannot ſo much as change the colour of a haire, or adde a cubite to our ſtature, much leſſe can wee make any thing of equall worth with our whole ſelves. Wee reade indeed of ſome which have ſold the righteous, and that at no great rate neither, for *a paire of ſhooes. Ioel* 3. 6. *Amos* 2.6. But wee ſee there how much the Lord abhorred that deteſtable fact, and recompenc'd it upon the necke of the oppreſſors. How many men are there ſtill that ſet greater rates upon their owne profits or liberties, or preferments, or ſecular accommodations, than on the ſoules of men, whoſe perdition is oftentimes the price of their advancements? But yet ſtill Saint *Pauls* rule muſt hold, *For meat deſtroy not the worke of God*, for money betray not the bloud of *Chriſt*, deſtroy

Rom. 14. 15. 20.

destroy not him with thy meat, with thy dignities, with thy preferments, for whom Christ died. Wee were not redeemed with silver and gold from our vaine Conversation, saith the Apostle, 1. *Pet.* 1.18. and therefore these things are of too base a nature to be put into the ballance with the souls of men; and that man infinitely undervalues the worke of God, the image of God, the bloud of God, who for so base a purchase as monie, or preferment, or any earthly and vaineglorious respect doth either hazard his owne, or betray the soules of others commended to him.

§ 7. And therefore this should teach all those upon whom the Lord hath bestowed a greater portion of this opinionative felicitie, I meane, of mony, honour, reputation, or the like; First, *not to Trust* in uncertaine Riches, not to relye upon a foundation of their owne laying for matter of Satisfaction to their Soule, nor to boast in the multitude of their riches,

ches, as the Prophet speakes, *Psal.* 49. 6. (for that is certainely one great effect of the Deceitfulnesse of Riches, spoken of Matth. 13. 22. to perswade the Soule that there is more in them than indeed there is) and the Psalmist gives an excellent reason in the same place, *No man can by any meanes redeeme his brother, nor give to God a ransome for him, for the redemption of their Soule is pretious.*

§ 8. And secondly, it may teach them as not to trust, so *not to swell* with these things neither. It is an argument of their windinesse and emptinesse that they are apt to make men swell: whereas if they cannot change a haire of a mans head, nor adde an inch to his stature, they can much lesse make an accession of the least dramme of merit, or reall value to the owners of them. And surely if men could seriously consider, That they are still members of the same common body, and that of a twofold body, a civill and a mysticall

myſticall body, and that though they haply may be the more honorable parts in one body, yet in the other they may bee the leſſe honorable; that the poore whom they deſpiſe may in *Chriſts* body have a higher roome than they (as the Apoſtle ſaith, Hath not God choſen *the poore in this world, Rich in faith, Iam.*2.5.) I ſay, if men could compare things rightly together, and conſider that they are but the greater Letters in the ſame Volume, and the poore the ſmaller, though they take up more roome, yet they put no more matter nor worth into the word which they compound, they would never ſuffer the Tympanie and inflation of pride or ſupercilioufneſſe, of ſelfe-attributions, or contempt of their meaner brethren to prevaile within them. Wee ſee in the naturall body, though the head have a Hat on of ſo many ſhillings price, and the foot a ſhooe of not halfe ſo many pence, yet the head doth not therefore deſpiſe the

foot, but is tender of it, and doth derive influence as well unto that as to any nobler part: and surely so should it be among men, though God hath given thee an Eminent station in the body, cloath'd thee with purple and scarlet, and hath set thy poore neighbour in the lowest part of the body, and made him conversant in the dirt, and content to cover himselfe with leather, yet you are still members of the same common body, animated with the same spirit of Christ, moulded out of the same dirt, appointed for the same inheritance, borne out of the same wombe of natural blindnesse, partakers of the same great and precious promises, there was not one price for the Soule of the poore man, and another for the rich, there is not one Table for *Christ's* meaner guests, and another for his greater, but the faith is a [a] Common faith, the salvation a [b] Common salvation, the [c] rule a Common rule, the [d] hope a Common hope, one

Ex eodem utero ignorantiæ. Tert.

[a] Tit. 1. 4.
[b] Jude ver. 3
[c] Gal. 6. 16
Phil. 3. 16
[d] Ephes. 4. 4.

one Lord, and one Spirit, and one Baptisme, and one God and Father of all; and [c] One foundation, and [f] One house; and therefore wee ought to have [g] Care and Compassion one of another.

[c] 1. Cor. 3. 11.
[f] Ephes. 2. 19. Eph. 3. 15. 1. Tim. 3. 15.
[g] 1 Cor. 12. 25.

§ 9.

Secondly, consider that Goodnesse and value which is fix'd to the being of the Creature, implanted in it by God and the institution of nature, and even thus wee shall finde them absolutely unable to satisfie the desires of the reasonable and spirituall Soule. God is the Lord of all the Creatures, they are but as his severall monies, hee coyned them all. So much then of his Image as any Creature hath in it, so much value and worth it carries. Now God hath more communicated himselfe unto man, than unto any other Creature; in his Creation wee finde man made after the [h] similitude of God, and in his restauration wee finde God made after the [i] similitude of man, and man once againe after the [k] simili-

[h] Gen. 1. 27.
[i] 1. Tim. 3. 16. Rom. 8. 3.
[k] Ephes. 4. 24. Col. 3. 10.

militude of God. And now it is needleſſe to ſearch out the worth of the Creature. Our Saviour will decide the point, *What ſhall a man gaine though hee winne the whole world, and loſe his owne Soule, or what ſhall a man give in exchange for his Soule?* To which of the Creatures ſayd God at any time, Let us create it after our image? of which of the Angels ſaid Hee at any time, Let us reſtore them to our Image againe? There is no Creature in heaven or earth, which is recompence enough for the loſſe of a Soule. Can a man carry the world into hell with him to bribe the flames, or corrupt his tormentors? No, ſaith the Pſalmiſt, *His glory ſhall not deſcend after him.* Pſal.49.17. But can hee buy out his pardon before hee comes thither? no neither, *the Redemption of a Soule is more precious*, verſ.8. Wee know the Apoſtle counts all things Dung, *Phil.*3.8. and will God take Dung in exchange for a Soule? Certainely, Beloved, when

Matth.16. 26.

a man can ſow grace in the furrowes of the field, when he can fill his barnes with glory, when hee can get bagges full of Salvation, when hee can plow up Heaven out of the Earth, and extract God out of the Creatures, then he may bee able to finde that in them which ſhall ſatisfie his deſires. But till then, let a man have all the exquiſiteſt curioſities of Nature heaped into one veſſell, let him be moulded out of the moſt delicate ingredients, and nobleſt principles that the World can contribute, let there bee in his body a concurrencie of all beautie and feature, in his nature an Eminence of al ſweetneſſe and ingenuity, in his minde a conſpiration of the politeſt, and moſt choice varieties of all kinde of learning, yet ſtill the ſpirit of that man is no whit more valuable & precious, no whit more proportionable to Eternall Happineſſe, than the Soule of a poore and illiterate begger. Difference indeed there is,

and that juſtly to bee made betweene them in the eyes of men, which difference is to expire within a few yeares: and then after the duſt of the beautifull and deformed, of the learned and ignorant, of the honourable and baſe are promiſcuouſly intermingled, and death hath equalled all, then at laſt there will come a day when all mankinde ſhall bee ſummoned naked, without difference of degrees before the ſame tribunall: when the Crowns of Kings and the ſhackles of priſoners, when the robes of Princes and the ragges of Beggars, when the Gallants braverie and the Peaſants ruſſet, and the Statiſts policie, and the Courtiers luxurie, aud the Scho'ars curioſity ſhall be all laied aſide: when all men ſhall bee reduced unto an equall plea, and without reſpect of perſons ſhall bee doomed according to their workes: when *Nero* the perſecuting Emperour ſhall be throwne to Hell, and *Paul* the per-

perſecuted Apoſtle ſhall ſhine in glory, when the learned Scribes and Phariſies ſhall gnaſh their teeth, and the ignorant, and as they terme them, curſed people, ſhall ſee their Saviour: when the proud Antichriſtian Prelates, that dy'd their robes in the bloud of the Saints ſhall bee hurried to damnation, and the poore deſpiſed martyrs whom they perſecuted ſhall waſh their feet in the bloud of their enemies: when thoſe puntoes, and formalities, and cuts, and faſhions, and diſtances, and complements, which are now the darling ſinnes of the upper end of the World, ſhall bee proved to have beene nothing elſe but well-acted vanities: when the pride, luxurie, riot, ſwaggering, interlarded and complementall oathes, nice and quaint laſciviouſneſſe, new invented courtings and adorations of beauty, the ſo much ſtudied and admired ſinnes of the gallantrie of the world, ſhall bee pronounced out of

the mouth of God himselfe to have been nothing else but glittering abhominations; when the adulterating of wares, the counterfeiting of lights, the double weight and false measures, the courteous equivocations of men greedy of gain, which are now almost woven into the very arts of trading, shall be pronounced nothing else but mysteries of iniquitie and selfe-deceivings: when the curious subtilties of more choice wits, the knottie questions, and vaine strife of words, the disputes of reason, the variety of reading, the very circle of generall and secular learning, pursued with so much eagernesse by the more ingenious spirits of the world, shall bee all pronounced but the thinne cobwebs and vanishing delicacies of a better tempered prophaneneſſe; and lastly, when that poore despised profession of the power of Christianitie, a trembling at the Word of God, a scrupulous forbearance not of oathes only,

ly, but of idle words, a tenderneſſe and aptneſſe to bleed at the touch of any ſinne, a boldneſſe to withſtand the corruptions of the times, a conſcience of but the appearances of evill, a walking mournfully and humbly before God, a heroicall reſolution to bee ſtrict and circumſpect, to walke in an exact and geometricall holineſſe in the middeſt of a crooked and perverſe generation, the ſo much conclamated and ſcorned peeviſhneſſe of a few ſilly, unpoliticke, unregarded, hypocrites as the world eſteemes them, ſhall in good earneſt from the mouth of God himſelfe bee declared to have beene the true narrow way which leadeth to ſalvation, and the enemies thereof ſhall, when it is too late, bee driven to that deſperat and ſhamefull confeſſion, *Wee fooles counted their life madneſſe, and their end to have been without honour; how are they now reckoned amongſt the Saints, and have their portion*

with the Almightie?

§ 10. A second branch of the disproportion betweene the soule of man and the Creatures, arising from the *Vanitie* thereof, is their *Deadnesse, unprofitablenesse, inefficacie* by any inward vertue of their owne to convey or preserve life in the Soule. Happinesse in the Scripture-phrase is called *Life*, consisting in a Communion with God in his Holinesse and glory. Nothing then can truely bee a prop to hold up the Soule, which cannot either preserve that life which it hath, or convey unto it that which it hath not. Charge those, sayth the Apostle, that are rich in this World, that they bee not high minded, neither trust in *uncertaine Riches*, but in the *living God*, 1 Tim. 6. 17. hee opposeth the life of God to the vanitie and uncertainety, the word is, to the *Inevidence of Riches*, whereby a man can never demonstrate to himselfe or others the

Ier. 16. 19.

cer-

certaintie or happineſſe of his life. The like oppoſition wee ſhall find excellently expreſſed in the Prophet *Ieremie*, *My people have committed two evills, they have forſaken mee the Fountaine of living water, and have hewed them out Ciſterns, broken Ciſterns that can hold no water.* *Ier.* 2.13. That is, my people are willing to attribute the bleſſings they injoy, and to ſue for more, rather unto any cauſe than unto mee the Lord. *She did not know*, ſaith the Lord elſewhere, *That I gave her her corn and her wine, and multiplyed her ſilver and gold, &c. But ſaid of them, theſe are my rewards which my Lovers have given mee.* But ſaith the Lord, ſo long as they truſted mee, they reſted upon a ſure fountaine that would never faile them; with thee ſaith the Pſalmiſt, is the *Fountaine of life*: and ſo ſaith the Apoſtle too, *Let your converſation bee without covetouſneſſe*, that is, Doe not make an Idoll

Hoſ. 2. 8. 12.

Pſal. 36. 9.

Idoll of the Creature, doe not heape vessels full of monie together, and then thinke that you are all sure; the Creature hath no life in it, nay it hath no truth in it neither, there is deceit and cozenage in riches; but saith hee, Let your conversation bee with contentment, consider that what you have is the *dimensum*, the portion which God hath allotted you, that food which hee findeth most convenient for you; hee knowes that more would but cloy you with a surfet of pride or worldlinesse, that you have not wisdome, humilitie, faith, heavenly mindednesse enough to concoct a more plentifull estate; and therefore receive your portion from him, trust his wisedome and care over you, *For he hath said, I will not faile thee nor forsake thee.* Well then, saith the Lord, so long as they rested on mee, they rested upon a sure supply (All his mercies are *sure mercies*) upon a *Fountaine* which would

Matth. 13. 22.

Prov. 30. 8.

Heb. 13. 5.

Act. 13. 34.

would never fayle them: But when once they forsake mee, and will not trust their lives in my keeping, but with the Prodigall will have their portion in their owne hands, their water in their owne *Cisternes*, their pits prove unto them but like *Iobs* torrent, deepe and plentifull though they seeme for a time, yet at length they make those ashamed that relyed upon them. And so I finde the Prophets assuring us that *Israel* which put so much confidence in the carnall policies of *Ieroboam* for preserving the kingdome of the ten Tribes from any re-union with the house of *David*, was at last constrained to blush at their owne wisedome, and to bee *ashamed of Bethel their confidence*. Briefely then for that place, there are two excellent things intimated in those two words of *Cisternes* and *Broken Cisternes*: First, the wealth and honour which men get not from thee Lord, but by carnall dependencies, are but *Cisterns* at

Iob. 6. 15.

1. King. 12 26.

Ier. 48. 13. Esai. 30. 3. Esai. 20. 5.

at the best, and in that respect they have an evill quality in them, they are like dead water, apt to putrifie and corrupt; being cut off from the influence of God the Fountaine of life, they have no savour nor sweetnesse in them. Besides, they are *Broken Cisterns* too, as they have much mud and rottennesse in them, so they are full of chinkes, at which whatever is cleare and sweet runnes away, and nothing but dregges remaine behinde. The worldly pleasures which men enjoy, their youthfull vigour that carried them with delight and furie to the pursuit of fleshly lusts, the content which they were wont to take in the formalities and complements of courtship and good-fellowship, with a storme of sickenesse, or at farthest a winter of age blowes all away, and then when the fruit is gone, there remaines nothing but the diseases of it behinde, which their surfet had begotten, a conscience-worme to torment the soule. Thus

§ 11.

Thus the life which we fetch from the Cisterne is a *vanishing life*, there is still, after the use of it, lesse left behinde than there was before: but the life which wee fetch from the fountaine is a fixed, an *Abiding life*, as S. *Iohn* speakes, or, as our Saviour calls it, a *Life that Abounds*, like the pumping of water out of a fountaine, the more it is drawn, the faster it comes.

1. Ioh. 3. 15
Ioh. 10. 10

We grant indeed, that the Lord, beeing the Fountaine of life, doth allow the Creature in regard of life temporall some subordinate operation and concurrencie in the worke of preserving life in us. But wee must also remember, That the Creatures are but *Gods Instruments* in that respect: and that no true servants are to their masters, Living instruments, able to worke without concurrence of the superiour cause; but *Dead Instruments*, and therefore must never bee separated from the *Principall*. Let God subduct from them that concourse of

of his owne which actuates and applies them to their severall services, and all the Creatures in the world are no more able to preserve the body or to comfort the minde, than an axe and a hammer and those other dead instruments are able by themselves alone to erect some stately edifice. It is not the corne or the flowre, but the staffe of bread which supports the life, and that is not any thing that comes out of the earth, but something which comes downe from heaven, even the blessing which sanctifies the Creature: for man liveth not by bread alone, but by the word which proceedeth out of Gods mouth. The Creature cannot hold up it selfe, much lesse contribute to the subsistence of other things, unlesse God continue the influence of his blessing upon it. As soone as Christ had cursed the Figge-tree, it presently withered and dried up ῥιζόθεν, *from the roots*; to shew that it was not the root alone, but the blessing of Christ which

Mark. 11. 20.

which did ſupport the figge-tree. The Creatures of themſelves are *indifferent to contrary operations*, according as they have been by God ſeverally applied. Fire preſerved the three children in the furnace, and the ſame fire licked up the inſtruments of the perſecution. Fire came downe from Heaven to deſtroy Sodome, and fire came downe from heaven to advance *Elias*; the ſame ſea a Sanctuary unto Iſrael and a Grave unto Egypt; *Ionah* had been drowned if hee had not been devoured, the later deſtruction was a deliverance from the former, and the ravine of the fiſh a refuge from the rage of the Sea: pulſe kept *Daniel* in good liking, which the meat of the Kings table could not doe in the other children: for indeed *Life is not a thing meerely naturall, but of promiſe*, as the Apoſtle ſpeaks; Let the promiſe be removed, & however a wicked man lives as wel as a righteous man, yet his life is

1. Tim. 4. 8.
2. Tim. 1. 1

is indeed but a breathing death, only the cramming of him to a day of slaughter: When the blessing of God is once subducted, *though men labour in the very fire,* turne their vitall heat with extremitie of paines into a very flame, yet the close of all their labour will prove nothing but *Vanitie*, as the Prophet speakes. Wee should therefore pray unto God that we may live not onely by the Creature, but by the Word which sanctifieth the Creature, that wee may not leane upon our substance, but upon Gods promises, that wee may not live by that which wee have onely, but by that which wee hope for, and may still finde God accompanying his owne blessings unto our Soule.

Habac. 2. 13

§ 12. But here the vanity and wickednesse of many worldly men is justly to bee reproved, who *Rest on the Creature* as on the onely staffe and comfort of their life, who count it their principall joy when their corne.

corne and wine, and oyle encreaseth, who magnifie their owne arts, sacrifice to their owne net and drag, (which is the *Idolatrie of Coveteousnesse*, so often spoken of by the Apostle, when all the trust and hope, and glory, and rejoycing which men have is in the Creature, and not in God.) They boast, sayth the Psalmist, in the multitude of their Riches. Nay, so much sottishnesse there is in the nature of man, and so much sophistrie in the Creature, that the proud foole in the Gospell from the greatnesse of his wealth concludes *the length of his life, Thou hast much laid up for many yeares*; and *the certaintie of his mirth* and pleasure, *Take thine ease, eat, drinke, and bee merry. Their inward thought is, that their houses shall endure for ever, and their dwelling places to all generations.* And *David* himselfe was over-taken with this folly, *I (sayd in my prosperity, I shall never bee moved.* Yea so much seed is there of pride in

Habac.1. 15.16. Ephes.5.5. Col.3.5.

Psal.49.6

Luk.12.19

Psal.49.11 Psal.10.6

in the heart of man, and so much heate (as I may so speake) and vigour in the Creature to quicken it, as that men are apt to *Deifie themselves* in the reflexion on their own greatnesse, and to *deifie any thing els* which contributes to the inlargement of their ambitious purposes. *Vid. Brisso. de Regno Pers. l. 1. p. 8. 14.* The greatnesse of the Persian Emperors made them all usurpe religious worship from their subjects. The like insolence wee finde in the Babylonish Monarchs, they exalted themselves above the height of the clouds, and made themselves equall to the most High. *Esai.* 14. 14. yea their pride made them forget any God save themselves, *I am, and there is none besides me, Isai.* 47. Zeph. 2. 15. 7, 8. It was the blasphemous arrogance of Tyrus the rich city, *I am a God, I sit in the seat of God, I have a heart like the heart of God, Ezek.* 28. 26. Neither are these the sinnes of those times alone; the fountain of them is in the nature, and the fruits of them in the lives of those,

who

who dare not venture upon the words: For albeit men with their mouthes profesſe God, there is yet a bitter root of Atheiſme and of Polutheiſme in the mindes of men by nature, which is mightily actuated by the abundance of earthly things. Where the treaſure is, there is the heart, where the heart, there the happineſſe, and where the happineſſe, there the God. Pſal. 9. 20. Mat. 6. 21.

§ 13.

Now worldly men put their truſt in their riches, ſet their heart upon them, make them their ſtrong city, and therefore no marvell if they bee their Idoll too. What is the reaſon why oftentimes we may obſerve rich and mighty men in the world to bee more impatient of the Word of God, more bitter ſcorners of the power of Religion, more feareſully given over to the purſuit of fleſhly luſts and ſecular purpoſes, to vanity, vaine glory, ambition, revenge, fierce, implacable, bloudy paſſions, braſen and boaſting abhominations, than Pſal. 49. 6. Pſal. 62. 10 Prov. 10 15 Ier. 43. 2. Obad. verſ. 3.

than other men, but becauſe they have ſome ſecret opinion that there is not ſo great a diſtance betweene God and them, as between God and other men; but becauſe the abundance of worldly things hath brawned their heart, and fatted their conſcience, and thickened their eies againſt any feare, or faith, or notice at all of that ſupreame dominion and impartiall revenge which the moſt powerfull and juſt God doth beare over all ſinners, and againſt all ſinne? What is the reaſon why many ordinary men drudge and moyle all the yeare long, thinke every houre in the Church ſo much time loſt from their life, are not able to forbeare their covetous practices on Gods owne Day, count any time of their life, any worke of their hand, any ſheafe of their corne, any penny of their purſe throwne quite away, even as ſo much blood powr'd out of their veines, which is beſtow'd on the worſhip of God,

Pſal. 17. 10
Pſal. 10. 4. 5
Iob 20. 7. 15.

and

and on the service of the Altar; but because men thinke that there is indeed more life in their money, and the fruits of their ground, than in their God or the promises of his Gospell? Else how could it possibly bee, if men did not in their hearts *make God a lyar*, as the Apostle speakes; that the Lord should professe so plainely, *from this day upward, since a stone hath beene layed of my house*, since you have put your selves to any charges for my worship, *I will surely blesse you*: and againe, *Bring all my tithes into my house, and prove me if I will not open the windowes of heaven, and powre a blessing upon you that there shall not bee roome enough to hold it*: & again, *He that hath pitty on the poore lendeth unto the Lord, and that which hee hath given, will bee pay him againe*: and againe, *If thou wilt hearken unto mee, and observe to doe all these things, then all these blessings shall come on thee and overtake thee, blessings in the Citie and*

1. Ioh. 5. 10
Hag. 2. 15. 19.
Mal. 3. 10
Prov. 19. 17
Deut. 28. 2. 14.

and in the field, &c. If men did in good earneſt perſonally, and hypothetically, beleeve and embrace theſe divine truthes, How could it bee, that men ſhould grudge Almighty God and his worſhip every farthing which hee requires from them of his owne gifts; that they ſhould dare let the ſervice and houſe of God lie dumb and naked; that they ſhould ſhut up their bowels of compaſſion againſt their poore brethren, and in them venture to denie Chriſt himſelfe a morſell of bread or a mite of money; that they ſhould neglect the obedience, prophane the name, word, and worſhip of God, uſe all baſe and unwarrantable arts of getting, and all this out of love of that life, and greedineſſe of that gaine, which yet themſelves, in their generall ſubſcription to Gods truth, have confeſſed, will either never bee gotten, or at leaſt never bleſſed, by ſuch curſed courſes? So prodigious a propertie is there in worldly things

Mat. 25. 42

things to obliterate all notions of God out of the heart of a man, and to harden him to any impudent abhominations. *I ſpake unto thee in thy proſperity, ſaith the Lord, but thou ſaidſt, I will not heare. According to their paſture, ſo were they filled, they were filled, and their heart was exalted, therefore have they forgotten mee. Take heed, leaſt when thou haſt eaten and art full, thine heart be lifted up, and thou forget the Lord thy God.* Therfore it is that wee reade of the *Poore rich in faith*, and of the *Goſpell preached to the poore*, and *revealed unto babes*; becauſe greatneſſe and abundance ſtops the eare, and hardens the heart, and makes men ſtand at defiance with the ſimplicitie of the Goſpell.

Ier. 22. 21
Hoſ. 13. 6.
Deut. 6. 10. 11, 12. Deut. 8. 10 18. Iam. 2. 5. Matth. 11. 5. 25

§ 14.

Now then that wee may bee inſtructed how to uſe the Creature, as becommeth a *dead and impotent thing*, wee may make uſe of theſe few directions: firſt, have thine Eye ever upon the *Power of God*,

which alone animateth and raiseth the Creature to that pitch of livelihood which is in it, and who alone hath infinite wayes to weaken the strongest, or to arme the weakest Creature against the stoutest sinner. Peradventure thou hast as much lands and possessions, as many sheep and oxen as *Iob*, or *Nabal*; yet thou hast not the Lordship of the clouds, God can harden the heavens over thee, hee can send the mildew and canker into thy corne, the rot and murren into thy cattell; though thy barnes bee full of corn, and thy fats overflow with new wine, yet hee can breake the staffe of thy bread. that the flowre and the winepresse shall not feed thee; though thou have a house full of silver and gold, hee can put holes into every bagge, and chinkes into every Cisterne, that it shall all sinke away like a winter torrent. God can either deny thee a power and will to enjoy it, and this is as sore a disease as poverty it selfe: or else

πάντες τὴν χρῆσιν ἔχομεν, δρσωτοὶ αὐδ' οὐδεὶς *Chrysost. Hom. 2. ad pop. Antioc.*

Hos. 9. 2.

Eccles. 6. 1. 2.

elſe hee can take away thy ſtrength that thou ſhalt not reliſh any of thy choiſeſt delicates; hee can ſend a ſtone or a gowte that ſhall make thee willing to buy with all thy riches a poore and a diſhonourable health; and, which is yet worſt of all, he can open thy conſcience, and let in upon thy Soule that Lyon which lies at the dore, amaze thee with the ſight of thine owne ſinnes, the hiſtorie of thine evill life, the experience of his terrors, the glimpſes and preoccupations of hell, the evident preſumptions of irreconciliation with him; the frenzie of *Cain*, the deſpaire of *Iudas*, the madneſſe of *Achitophel*, the trembling of *Felix*, which will dampe all thy delights, and make all thy ſweeteſt morſels as the white of an Egge; at which pinch, however now thou admire and adore thy thicke clay, thou wouldeſt count it the wiſeſt bargaine thou did'ſt ever make, to give all thy goods to the poore, to goe bare-foot the

Quantumlibet delectant jactãtia divitiarum, & tumor honoris & vorago popinarum, & bella theatricorum, &c. Aſſert omnia iſta una febricula, & adhuc viventibus totam falſam beatitudinem ſubtrahit; remanet inanis & ſaucia conſcientia. Aug. de Catechiz. Rud. c. 16. Gen. 4. 7.

whole day with the Prophet *Esay* to dresse thy meat with the dung of a man, as the Lord commanded the Prophet *Ezekiel*, to feed with *Michaiah* in a dungeon on bread of affliction and water of affliction for many yeares together, that by these or any other meanes thou mightest purchase that inestimable peace, which the whole earth, though changed into a Globe of Gold, or Center of Diamond cannot procure. So utterly unable are all the Creatures in the world to give life, as that they cannot preserve it intire from forraine or Domesticke assaults, nor remove those dumps and pressures which do any way disquiet it.

§ 15. Secondly, to remove this *naturall deadnesse* of the Creature, or rather to recompence it by the accession of a Blessing from God, use meanes to reduce it unto its primitive goodnesse. The Apostle shewes us the way; 1. Tim. 4. *Every Creature of God is good, being sanctified by the Word of God and*

& by Prayer. In wch place, because it is a text than which there are few places of Scripture that come more into dayly and generall use with all sorts of men, it will bee needfull to unfold; 1. What is meant by the sanctification of the Creature. 2. How it is sanctified by the word. 3. How wee are to sanctifie it to our selves by Prayer.

§ 16. For the first, The Creature is then sanctified, when the curse and poison which sinne brought upon it is removed, when wee can use the Creatures with a cleane conscience, and with assurance of a renewed and comfortable estate, in them. It is an Allusion to legall purifications and differences of meates, Levit. 11. No Creature is impure of it selfe, saith the Apostle, in its owne simple created nature: but in as much as the sinne of man forfeited all his interest in the Creature, because *eo ipso* a man is legally dead; and a condemned man is utterly deprived the right of any

Rom. 14. 14

worldly goods (nothing is his *ex iure*, but onely *ex largitate*) and in as much as the ſinne of man hath made him, though not a ſacrilegious intruder, yet a prophane abuſer of the good things which remaine, partly by indirect procuring them, partly by deſpiſing the author of them, by muſtering up Gods owne gifts againſt him in riot, luxurie, pride, uncleaneneſſe, earthly mindedneſſe, &c. hereby it comes to paſſe, that *to the uncleane all things are uncleane, becauſe their mindes and conſciences are defiled.* Now the whole creation being thus by the ſinne of man uncleane, and by conſequence unfitted for humane uſe, as Saint *Peter* intimates, *I never eat any thing common or uncleane*, it was therefore requiſite that the Creature ſhould have ſome Purification, before it was unto men allowed: Which was indeed legally done in the Ceremony, but really in the ſubſtance and body of the Ceremony by Chriſt, who hath

Tit.1.15.

Act.10.14.

hath now unto us in their use, and will at last for themselves in their owne beeing, deliver the Creatures from that vanitie and malediction, unto which by reason of the sinne of man they were subjected, and fashion them unto *the glorious liberty of the Children of God*, make them fit palaces for the Saints to inhabite, or confer upon them a glory which shall bee in the proportion of their natures a suteable advancement unto them, as the glory of the Children of God shall bee unto them. The bloud of Christ doth not onely renew and purifie the Soule and body of man, but washeth away the curse and dirt which adhereth to every Creature that man useth; doth not onely cleanse and sanctifie his Church, but reneweth all the Creatures; Behold, saith hee, *I make all things New*, and if any man bee in Christ, not onely hee is a new Creature, but saith the Apostle, *All things are become New*. Those men then who

Rom. 8. 21.

Ephes. 5. 26

Revel. 21. 5

2. Cor. 5. 17

keepe themselves out of Christ, and are by consequence under the Curse, as their persons, so their possessions are stil under the Curse, as their consciences, so their estates are still uncleane; they eate their meat like Swine roll'd up in dirt, the dirt of their owne sinne, and of Gods malediction. So then the Creature is then sanctified, when the curse thereof is washed away by Christ.

§ 17. Now secondly, let us see *How the Creature is sanctified by the Word*

By Word wee are not to understand the Word of Creation, wherin God spake, and all things were made good and serviceable to the use of man. For sinne came after that Word, and defaced as well the goodnesse which God put into the Creature, as his Image which he put into man. But by word I understand, first in general, *Gods command and Blessing*, which strengtheneth the creature unto those operations for which they serve: in which sense

our

our Saviour useth it, Mat.4.4. and elsewhere, *If ye call those Gods unto whom the word of God came*, that is, who by Gods authority and Commission are fitted for subordinat services of government under him, *say ye of him whom the Father hath* [a] *sanctified*, that is, to whom the *Word* of the Father, & his *commission* or command came, to whom the Father hath given authority by his [b] *Power* & fitnesse by his [c] Spirit to iudge, & save the world, *Thou blasphemest, because I said, I am the Son of God*? 2. by that word I understād more particularly *the fountain of that blessing*, wch the Apostle cals in generall the word of truth, & more particularly, *The Gospel of salvation*, & this word is a sanctifying word; *Sanctifie thē by thy truth, thy word is truth*: & as it sanctifies us, so it sanctifies the creatures too, it is the Fountaine not onely of eternall, but of temporall blessings: therfore Christ did not only say to the sick of the palsie, *thy sins are forgiven thee*, but also, *arise & walke*,

Ioh.10.35 36.

a Heb.5.5. Ioh 6.27. 37.40. Act.4.27. Ioh.10.18

b Ioh.5.22. 27.30. Mat.28.18

c Esa.11. 2,3,4. Ioh.3.34, 35.

Eph. 1.13.

Ioh.17.17.

Mat.9,2,6.

walke, intimating, that Temporall Bleſſings come along with the Goſpell, it hath the *Promiſes as well of this life as that to come. I never ſaw the righteous forſaken*, ſaith the Prophet *David*, (ſuteable to that of the Apoſtle to the *Hebrewes*, Hee hath ſaid, I will never leave thee) nor forſake thee) *nor their ſeed begging their bread*; That is, never ſo wholly by God forſaken, if they were the ſeed of the righteous, inheritors of their fathers hope and profeſſion, as to make a conſtant trade of begging their bread, and ſo to expoſe the promiſes of Chriſt, that they which ſeeke the kingdome of heaven ſhall have all other things added to them, unto reproach and imputation from wicked men. Or thus, *I never ſaw the righteous forſaken, or their ſeed forſaken* by God, though they begg'd their bread, but even in that extremitie God was preſent with them, to ſanctifie to their uſe, and to give them

1. Tim. 4. 8.
Pſal. 37. 25
Heb. 13. 5.

Mat. 6. 33.

a

a comfortable enjoyment of that very bread, which the exigency of their preſent condition had conſtrained them to begge. Thus wee ſee in generall, That *the Bleſſing or Command of God*, and the Fountaine of that *Bleſſing*, the *Goſpell of ſalvation*, do ſanctifie the Creature.

§ 18. But yet neither by the Bleſſing nor the Goſpell is the Creature effectually ſanctified unto us, till it bee by us apprehended with the Word and Promiſe, and this is done by *Faith*; for the Word, ſaith the Apoſtle, profited not thoſe that heard it, becauſe it *was not mingled or temper'd with Faith.* Heb. 4. 2. For Faith hath this ſingular operation, to [a] particularize and ſingle out God and his Promiſes unto a mans ſelfe; ſo then *the Creature is ſanctified by the Word, and Bleſſing beleeved* and embraced, wherby wee come to have a neerer right and peculiarity in the Creatures which wee enjoy: for beeing by Faith

[a] ἀφορίζει καὶ ἰδιοποιεῖται. in 1. Cor. hom. 2. Chryſoſt.

Faith united unto Christ and made one with him (which is that noble effect of faith to incorporate Christ and a Christian together) wee ther-
Ephes.3.17 Gal.2.20 by share with him in the inheritance, not onely of Eternall life, but
Rom.8.17. even of the common Creatures: fellow heires we are and copartners with him; therefore in as much as God hath appointed him to bee
Heb.1.2. *heire of all things*, as the Apostle speakes, wee likewise, in the vertue of our fellowship with him, must
1.Iob.1.3. in a subordinate sense be Heires of
1.Cor.3.21 23. all things too. *All is yours*, saith the Apostle, and you are Christs, and
Rom.8.32. Christ is Gods. *Fidelibus totus mundus divitiarum est*, The Saints, saith
Aug.epist.89 Saint *Austin*, have all the world for their possession. And if it be here demanded how this can be true, since wee finde the Saints of God often in great want, and it would doubtlesse bee sinne in them to usurpe another mans goods upon presumption of that promise that Christ is theirs, and with him all things:

things: to this I answer, first in generall; As Christ though he were the Heire of all things, yet for our sakes became poore, that wee by his povertie might be made rich: so God oftentimes pleaseth to make the faithfull partake not onely in the priviledges, but in the povertie of Christ, that even by that meanes they may bee rich in faith and dependance upon God, as S. *Iames* spake, *Having nothing, and yet possessing All things.* 2. All is ours in regard of Christian liberty, though our hands are bound from the possession, yet our consciences are not bound from the use of any. Thirdly, though the faithfull have not in the right of their inheritãce any monopoly or ingrossement of the creatures to themselves, yet stil they have & shall have the service of them all. That is thus: if it were possible for any member of Christ to stand absolutely in need of the use & service of the whole creation, all the creatures in the world should surely wait uꝑ him. &

2. Cor. 8. 9.

Iam. 2. 5.
2. Cor. 6. 10

and bee appropriated unto him. The Moone ſhould ſtand ſtill, the Sunne goe backe, the Lions ſhould ſtop their mouths, the fire ſhould give over burning, the Ravens ſhould bring him meat, the Heavens ſhould raine downe bread, the Rockes ſhould guſh out with water, all the Creatures ſhould muſter up themſelves to defend the Body of Chriſt. But though no ſuch abſolute neceſſity ſhall ever bee, yet ordinarily wee muſt learne to beleeve, That thoſe things which God allows us are beſt ſuteable to our particular eſtate, God knowing us better than wee doe our ſelves: that as leſſe would haply make us repine, ſo more would make us full, and lift up our hearts againſt God, and ſet them on the world; ſo that All is ours, not abſolutely, but ſubordinately, ſerviceably according to the exigence of our condition, to the proportion of our faith and furtherance of our ſalvation.

The

§ 19.

The third particular inquired into was, *How wee doe by Prayer ſanctifie the Creature to our ſelves?* This is done in theſe three courſes: 1. *In procuring them.* We ought not to ſet about any of our lawfull and juſt callings without a particular addreſſing our ſelves unto God in Prayer. This was the practice of good *Eleazar Abrahams* ſervant, when hee was employed in finding out a wife for his maſters ſonne, * *O Lord God of my maſter Abraham, I pray thee ſend me good ſpeed this day*; and this alſo was the practice of good *Nehemiah* in the diſtreſſes of his people, * *I prayed unto the God of Heaven, and then I ſpake unto the king.* And ſurely the very heathen themſelves ſhall in this point riſe up in judgement againſt many prophane Chriſtians, who looke oftner upon their gold than upon their God, as *Salvian* ſpeakes. Wee reade often in their writings, that in any

* Gen. 24. 12.

* Nehem. 2.4.

generall

generall Calamitie they did ioyntly implore the peace and favour of their idolatrous gods; that in any [b] matter of consequence they made their entrie upon it by Prayer, commending the successe thereof to the power and providence of those Deities which they beleeved. Insomuch that wee reade of [c] *Pub. Scipio* a great Romane, that hee ever went to the Capitoll before to the Senate, and began all the businesses of the common-wealth with Prayer. How much more then ought wee to doe it, who have not onely the *Law and dictate of Nature* to guid us, who have not deafe and impotent idols to direct our Prayers to, as their gods were; but have first, *The Law of Christ* requiring it; [d] *Pray Alwaies. Pray*

[a] *Morbis vrassantibus vel prodigiis nunciatis Pacem Deûm exposci moris erat, vide Brisson de Form. l. 1. pa. 81. edit. 1592.*

[b] *Plin. Panegyr. Bene ac sapienter majores instituerunt ut rerum agendarum, sta dicendi initium à Precationibus capere, &c. Sueton. in Aug. ca. 35 vide Brisso. de Form. lib. 1. pag. 42. Et Coquæi commentaria in Aug. de Civit. Dei. lib. 2. cap. 8. num. 2.*

[c] *Livius lib. 26. A. Gel. noct. Artic. l. 7. c. 1. Cujus ab Adolescentia vita describitur Diis dedita, templisque nutrita. Aug. de Civit. Dei. l. 3. cap. 21.*

[d] *Eph. 6. 18. 1. Thes. 5. 17. Phil. 4 6.*

without

without ceasing. [1] *In every thing by Prayer and Supplication with Thankesgiving, let your requests bee made knowne to God.* Who have secondly, the *Example of Christ* to enforce it, for not onely [a] Morning and [b] Evening was it his [c] Custome to Pray: but upon every other solemne occasion. As for example, before his [d] Preaching, before his [e] Eating, before the [f] Election of his Disciples, before his [g] Transfiguration in the mount, [h] before and [i] in his Passion: who have thirdly from Christ *That Legitimate, Ordinary, Fundamentall Prayer*, as [k] *Tertullian* cals it, *The Lords Prayer*, as a Rule and Directorie by him framed to instruct us how to Pray, and to bound and confine our extravagant and vast desires; Who lastly have also the *Altar of Christ* to receive, the Incense of Christ to perfume, the Name and Intercession of Christ to present our Prayers unto God by, who have Christ sanctifying, and, as

[a] Mar.1.35
[b] Mat.14. 23.
[c] Luk.22. 39.
[d] Mark.1. 35.38.
[e] Marke 6. 41.
[f] Luk.6.12 13.
[g] Luk.9.28
[h] March. 26.36. Ioh.17.1.
[i] Heb.5.7.
[k] *Tertul. de orat.c.9.*

as I may ſo ſpeake, Praying our prayers unto his Father for us; as wee reade of the Angell of the co-
Rev. 8. 3. 4. venant, who had *a golden Cenſer and much incenſe*, to offer up the Prayers of the Saints, which was nothing elſe but the mediation of
Exod. 28. 38. Chriſt bearing *the iniquitie of our holy things*, as *Aaron* was appointed to doe;
Rom. 8. 34. nothing but his interceſſion for us at the right hand of his Father. I ſay, how much more reaſon have wee, than any Gentile could have, to conſecrate all our enterpriſes with Prayer unto God? Humbly to acknowledge how juſtly hee might blaſt all our buſineſſes, and make us labour in the fire; that unleſſe hee keep the City, the watchman watcheth but in vaine; that unleſſe hee build the houſe, their labour is in vaine that build it; that unleſſe hee give the increaſe, the planting of *Paul*, and the watering of *Apollo* are but emptie breath; that it is onely his bleſſing on the diligent hand which maketh

maketh rich without any sorrow; that unlesse hee bee pleased to favour our attempts, neither the plotting of our heads, nor the solicitousnesse of our hearts, nor the drudgerie of our hands, nor the whole concurrence of our created strength, nor any other assistances which wee can procure, will bee able to bring to passe the otherwise most obvious and feasible Events: and therefore to implore his **Direction in all our Counsels, his concurrence with all our Actions, his blessing on all our undertakings,** and **his glory as the sole end of** all that wee are to doe. For by this meanes wee doe first acknowledge our dependencie on God as the first cause, and give him the glory of his soveraigne *Power and Dominion* over all second agents, in acknowledging that without him wee can doe nothing, and the [a] power of God is the ground of prayer. Secondly, by this meanes wee put God in minde *of his promises*,

[a] 2. Chron. 20. 6. 2. Chron. 14. 11. Matth. 8. 2. Esay 43. 26

miſes, and ſo acknowledge not our dependance on his power only, but on his Truth and goodneſſe too: & the promiſes and truth of God are the foundation of all our prayers.

Dan. 9. 1. 2. 3. That which incouraged *Daniel* to ſet his face to ſeeke unto God in prayer for the reſtitution of liberty out of Babylon, was Gods promiſe and truth revealed by *Ieremy* the Prophet, that he would accompliſh but 70. yeares in the deſolation of Ieruſalem. That which incouraged

2. Chron. 20. 9. *Iehoſaphat* to ſeeke unto God againſt the multitude of Moabites which came up againſt him, was his promiſe that he would heare & helpe thoſe that did pray towards his houſe in their affliction. That which incouraged *David* to pray unto God for the ſtability of his houſe, was the covenant and truth

2. Sam. 7. 27 28, 29. of God, *Thou haſt revealed to thy ſervant, ſaying, I will build thee an houſe, therfore hath thy ſervant found in his heart to pray this prayer unto thee. And now, O Lord, thou art that God,*

God, that is, the same God in thy fidelity & mercy, as then thou wert, *and thy words be true, and thou hast promised this goodnesse to thy servant therefore let it please thee to blesse the house of thy servant, &c.* Excellent to this purpose is that which S. *Austin* observes of his mother, who very often and earnestly prayed unto God for her son when hee was an Hereticke, *Chirographa tua ingerebat tibi*, Lord, saith he, shеurg'd thee with thine owne handwriting, shee challenged in an humble and fearefull confidence the performance of thine owne obligations. Thirdly and lastly, by this meanes wee hasten the *performance of Gods decreed mercies*; wee retardate, yea quite hinder his almost purposed and decreed Iudgements. The Lord had resolved to restore Israel to their wonted peace and honor, yet *for all these things will I be inquired unto by the house of Israel to do it for thē*, saith he in the Propher. The Lord had threatned destructiō against Israel for their Idolatry,

Aug. confes. l. 5. c. 9.

Ezek. 36. 37.

Psal. 106.

try, *had not Moses stood before him in the breach to turne away his wrath*, as the Psalmist speakes. And wee reade of the Primitive Christians, that their prayers procured raine from heaven, when the Armies of the Emperours were even famished for want of water, and that their very persecutors have begg'd their prayers.

Iust. Mart. Apolog. Tertul. Apol c. 5.

§ 20. Secondly, as by Prayer the Creature is sanctified in the procurement (for no man hath reason to beleeve that there is any blessing intended unto him by God in any of the good things which doe not come in unto him by Prayer) so in the next place the Creature is *by Prayer sanctified in the fruition thereof*; because, to enjoy the portion allotted us, and to rejoyce in our labour, is *the gift of God*, as *Salomon* speakes. The Creature of it selfe is not onely *Dead*, and therfore unable to minister life by it selfe alone, but, which is worse, by the meanes of mans sinne, it is *Deadly* too,

Eccl. 5. 19.

too, and therefore apt to poiſon the receivers of it, without the corrective of Gods Grace. Pleaſure is a thing in it ſelfe lawfull; but corruption of nature is apt to make a man a lover of pleaſure, more than a lover of God, and then is that mans pleaſure made unto him the Metropolis of miſchiefe, as *Clemens Alexandrinus* ſpeakes. A good name is better than ſweet ointment, and more to be deſired than much riches; but corruption is apt to put a flie of vaine-glory and ſelfe-affectation into this ointment, to make a man fooliſhly feed upon his owne credit, and with the Phariſies to doe all for applauſe, and preferre the praiſe of men before the glory of God: and then our ſweet oyntment is degenerated into a curſe; *Woe bee unto you, when all men ſhall ſpeake well of you.* Riches of themſelves are the good gifts and bleſſings of God, as *Salomon* ſaith, *The bleſſing of the Lord maketh rich*, but corruption is apt to

2 Tim. 3. 4.

Eccl. 7. 1. Prov. 22. 1

Mar. 23. 5 Ioh 5. 44. 12. 43.

Luk. 6. 26.

to breed by this meanes covetousnesse, pride, selfe-dependency, forgetfulnesse of God, scorne of the Gospell, and the like; and then these earthly blessings are turned into the curse of the earth, into Thornes and Briers, as the Apostle speakes, *They that will be rich, pierce themselves thorow with many sorrowes.* Learning in it selfe is an honourable and a noble endowment; it is recorded for the glory of *Moses*, that he was learned in all the wisedome of the Egyptians: but corruption is apt to turne learning into leaven, to infect the heart with pride, which being armed and seconded with wit breakes forth into perverse disputes, and corrupts the minde. Therefore Saint *Paul* advised the Christians of his time, to *beware lest any man spoile them through Philosophy, and beguile them* with entising words. And the ancient Fathers counted the [a] Philosophers the Seminaries of heresie. Proofe whereof, to let passe the Antitri-

1. Tim. 6. 10

Act. 7. 22.

Col. 2. 4. 8.

[a] *Tertul. de præscrip. c. 7. de Idolatr. c. 10. Hieron. contr. Lucifer. cum præfat. Erasmi. vid. Pet. Erodium. Decret. l. 1. Tit. 6. ff. 2. Hook. l. 5. ff. 2.*

Antitrinitarians and Pelagians, and other antient Heretickes, who out of the niceneſſe of a quaint wit perverted Gods truth to the patronage of their lyes; and to paſſe by the Schoolemen and Ieſuites of late ages, who have made the way to heaven a very labyrinth of crooked ſubtilties, and have weav'd Divinitie into Cobwebs: we may have abundantly in thoſe Libertines and Cyrenians, who diſputed with *Stephen*, and thoſe Stoicks that wrangled with Saint *Paul* about the reſurrection. And now learning being thus corrupted is not onely turned into wearineſſe, but into very notorious & damnable folly, *for thinking themſelves wiſe*, ſaith the Apoſtle, *they became fooles, and their folly ſhall be made knowne unto all men.* To get wealth in an honeſt and painefull Calling is a great bleſſing: for the diligent hand maketh rich; but corruption is apt to perſwade unto cozenage, lying, equivocation, falſe weights, ingroſſe-

b *See Reynolds Confer. with Hart. c. 2. diviſ. 3. p. 72.*
Act 6. and 17.
Eccl. 12. 12.
Rom. 1. 22
2. Tim. 3. 9

ments, monopolies and other arts of crueltie and injuſtice, and by this meanes our lawfull callings are turned into abhominations, myſteries of iniquity, and a purſuit of death. Every Creature of God is good in it ſelfe, and allowed both for neceſſity and delight; but Corruption is apt to abuſe the creatures to luxurie and exceſſe, to drunkenneſſe, gluttony and inordinat luſts, and by this meanes a mans *table is turned into a ſnare*, as the Pſalmiſt ſpeakes. Now then, ſince all the world is thus beſpread with ginnes, it mainely concernes us alwayes to pray, that wee may uſe the world as not abuſing it, that we may enjoy the Creatures with ſuch wiſedom, temperance, ſobriety, heavenly affections, as may make them as ſo many aſcents to raiſe us neerer unto God, as ſo many glaſſes in which to contemplate the wiſedome, providence, and care of God to men, as ſo many witneſſes of his love, and of our duty. And thus

Deut. 25. 14, 16. Prov. 20. 10. 23. Prov. 21. 6.

thus doth prayer ſanctifie the creature in the uſe of it.

Laſtly, and in one word, Prayer § 21.
ſanctifies the Creatures in the review and recognition of them, and Gods mercie in them, with thankſgiving and thoughts of prayſe, as *Iacob*, Gen. 32.9, 10. and *David*, 2. Sam, 7.18.21. looked upon God in the bleſſings with which hee had bleſſed them. And now ſince Prayer doth thus ſanctifie the creatures unto us, wee ſhould make friends of the unrighteous Mammon, that we may by that means get the prayers of the poore Saints upon us and our eſtate, that the eye which ſeeth us may bleſſe us, and the eare that heareth us may give witneſſe to us; that the loynes and the mouthes, the backes and the bellies of the poore and fatherleſſe may be as ſo many reall ſupplications unto God for us.

The third and laſt direction § 22.
which I ſhall give you to finde life in the Creature, ſhall bee to looke

on it, and love it in its *right order*, with ſubordination to God and his promiſes; to love it after God, and for God, as the beame which conveyes the influences of life from him; as his inſtrument, moved and moderated by him to thoſe ends for which it ſerves; to love it as the Ciſterne, not as the Fountaine of life; to make Chriſt the foundation, and all other things but as acceſſions unto him. Otherwiſe if wee love it either alone, or above Chriſt, however it may by Gods providence keepe our breath a while in our noſtrils, and fatten us againſt the laſt day, yet impoſſible it is, that it ſhould ever miniſter the true and ſolid comforts of life unto us, *which conſiſteth not in the abundance of things which a man poſſeſſeth*, as our Saviour ſpeakes. Life goes not upward, but downeward, the inferiour derives it not on the ſuperiour; therefore by placing the Creature in our eſtimation above Chriſt, wee deny unto it any influence

In eo fundamentum non eſt Chriſtus, cui cætera præponuntur. Aug. de Civ. Dei. l. 21. c. 26.

Luk. 12. 15

influence of livelyhood from him, whom yet in words wee profeſſe to bee the fountaine of life. But men will object and ſay; This is a needleſſe caution not to preferre the Creature before the Creator, as if any man were ſo impious and abſurd. Surely Saint *Paul* tells us, that *men without faith are impious and abſurd men*, who doe in their affections and practices as undoubtedly undervalue Chriſt, as the Gadarens that preferred their ſwine before him. What elſe did *Eſau*, when for a meſſe of pottage he ſold away his birth-right, which was a priviledge that led to Chriſt? What elſe did the people in the wilderneſſe, who deſpiſed the holy Land, which was the type of Chriſts kingdome, and in their hearts turned backe to Egypt? What els did thoſe wicked Iſraelites, who polluted the Table of the Lord, and made his Altar contemptible, which was a type of Chriſt? What elſe did *Iudas* and the Iewes, who ſold and

2. Theſ. 3. 2 *Multum a Chriſti unitate, ſed à ſuis commodis nolunt recedere. Aug. de Baptiſ. li. 4. cap. 10.* Mark. 5. 17 Pſal. 106. 24. Act. 7. 39. Mal. 1. 7. Zech. 11. 12.

Vti volunt Deo ut fruantur mundo. Aug. de Civ. Dei, l. 15. c. 7.

bought the Lord of glory for the price of a beast? What else do daily those men, who make Religion serve turnes, and godlinesse wait upon gaine? who creepe into houses with a forme of pietie, to seduce unstable soules, and plucke off their feathers to make themselves a nest? The Apostles rule is generall, that *sensuall and earthly minded men are all the enemies of the Crosse of Christ* Phil. 3. 18. 19.

The third and last disproportion betweene the soule of Man and the Creature arising from the *vanity* thereof, is in regard of *duration* and continuance. Man is by nature a provident Creature, apt to lay up for the time to come, and that disposition should reach beyond the forecast of the Foole in the Gospell for many yeares, even for immortalitie it selfe. For certainely there is no man who hath but the generall notions of corrupted reason alive within him, who hath not his conscience quite vitiated,

ted, and his minde putrified with noyſome luſts, who is not wrapped up in the mud of thicke ignorance, and palpable ſtupiditie, but muſt of neceſſitie have oftentimes the immediate repreſentations of immortality before his eyes. Let him never ſo much ſmother and ſuppreſſe the truth, let him with all the Art hee can divert his conceits, and intangle his thoughts in ſecular cares let him ſhut his eye lids as cloſe as his naile is to his fleſh, yet the flaſhes of immortality are of ſo penetrative and ſearching a nature, that they will undoubtedly get through all the obſtacles, which a mind not wholly overdawb'd with worldlineſſe & ignorance can put between. Therefore the Apoſtle uſeth that for a ſtrong argument, why rich men ſhould not truſt in uncertain riches, but in the living God, and ſhould bee rich in good workes, *That ſo*, ſaith hee, *they may lay up in ſtore a good foundation againſt the time to come, that they may lay hold*

on eternall life, 1 Tim. 6. 17, 19. Wicked men indeed lay up in ſtore,
Amos. 3. 10 but it is not riches, *but wrath*, even
Iam. 5. 3. *violence and oppreſſion* againſt the laſt day. But by truſting God, and
Prov. 8. 18 doing good, a man layes up *durable Riches*, as the wiſe Man ſpeakes; in which reſpect he preſently addes, *That the fruit of wiſedome is better than Gold.* For though Gold bee of all metalls the moſt ſolid, and therefore leaſt ſubject to decay, yet it is not immortall and durable riches; for the Apoſtle telles us, that Silver and Gold are *Corruptible*
1. Pet. 1. 18 *things*, and that there is *a ruſt and*
Iam. 5. 3. *canker* which eateth up the Gold and Silver of wicked men. I confeſſe the hearts of many men are ſo glewed unto the world, eſpecially when they finde all things ſucceed proſperouſly with thē, that they are apt enough to ſet up their reſt, and to conceite a kinde of ſtedfaſtneſſe in the things they poſſeſſe. *Becauſe*
Pſal. 55. 19 *they have no changes*, ſaith the Prophet *David*, *therefore they feare not God*:

God: But yet I ſay, where the Lord doth not wholly give a man over to heape up treaſures unto the laſt day, to bee eaten up with the canker of his owne wealth, the ſoule muſt of neceſſity ſometime or other happen upon ſuch ſad thoughts as theſe: What ailes my fooliſh heart thus to eate up it ſelfe with care, and to robbe mine eies of their beloved ſleepe for ſuch things, as to the which the time will come when I muſt bid an everlaſting farewell? Am I not a poore mortall Creature, brother to the Wormes, ſiſter to the Duſt? Doe I not carry about with me a ſoule full of corruptions, a skinne full of Diſeaſes? Is not my breath in my noſtrils, where there is roome enough for it to goe out, and poſſibility never to come in againe? Is my fleſh of braſſe, or my bones of iron, that I ſhould thinke to hold out, and without interruption to enjoy theſe earthly things? Or if they were, yet are not the creatures themſelves ſubject

to period and mortalitie? is there not a moth in my richeſt garments, a Worme in my talleſt Cedars, a Canker and ruſt in my firmeſt Gold to corrupt and eat it out? Or if not, wil there not come a day, when the whole frame of Nature ſhall bee ſet on fire, and the Elements themſelves ſhall melt with heat, when that univerſall flame ſhall devoure all the bagges, and lands and offices, and honours, and treaſures, and ſtore-houſes of worldly men? When Heaven and Hell ſhall divide the world; Heaven, into which nothing can bee admitted which is capable of Moth or ruſt to corrupt it, and Hell, into which if any ſuch things could come, they would undoubtedly in one inſtant bee ſwallowed up in thoſe violent and unextinguiſhable flames. And ſhall I bee ſo fooliſh as to put my felicitie in that which will faile me, when I ſhall ſtand in greateſt need, to heape up treaſures into a broken bagge, to worke in the fire where all

all must perish? Certainly the soule of a meere worldly man, who cannot finde God or Christ in the things hee enjoyes, must of necessitie bee so farre from reaping solid or constant comfort from any of these perishable Creatures, that it cannot but ake and tremble, but be wholly surprised with dismal passions, with horrid preapprehensions of its owne wofull estate, upon the evidence of the Creatures mortalitie, and the unavoideable flashes and conviction of its own everlastingnesse.

§ 24. Now if wee consider the various rootes of this corruption in the Creature, it will then further appeare unto us, that they are not only mortall, but even momentarie and vanishing:

First, by the Law of their Creation they were made subject to alterations, there was an enmitie and reluctancy in their entirest being.

Secondly, this hath been exceedingly

dingly improved by the ſinne of man, whoſe evill, being the Lord of all Creatures, muſt needs redound to the miſery and mortalitie of all his retinue. For it was in the greater World, as in the adminiſtration of a privat family; the povertie of the Maſter is felt in the bowels of all the reſt, his ſtain and diſhonour runnes into all the members of that ſocietie. As it is in the naturall body ſome parts may bee diſtempered and ill-affected alone, others not without contagion on the reſt; a man may have a dimme eye, or a withered arme, or a lame foot, or an impedite tongue without any danger to the parts adioyning; but a lethargie in the head, or an obſtruction in the liver, or a dyſpepſie and indiſpoſition in the ſtomacke diffuſeth univerſall malignity through the body, becauſe theſe are ſoveraigne and architectonicall parts of man: ſo likewiſe is it in the great and vaſt body of the Creation. However other Creatures

tures might have kept their evill, if any had been in them, within their owne bounds, yet that evill which man, the Lord and head of the whole brought into the world, was a ſpreading and infectious evill, which conveyed poyſon into the whole frame of Nature, and planted the ſeed of that univerſall diſſolution which ſhall one day deface with darkeneſſe and horrour the beautie of that glorious frame which we now admire. It is ſayd, that when *Corah*, *Dathan* and *Abiram* had provoked the Lord by their rebellion againſt his ſervants to inflict that fearefull deſtruction upon them, the earth opened her mouth and ſwallowed not onely them up, but *all the houſes, and men and goods that appertained to them.* Now in like maner the heaven and earth and all inferiour Creatures did at firſt appertaine to *Adam*: the Lord gave him the free uſe of them, and dominion over them: when therefore man had committed

Numb. 16. 32.

mitted that notorious rebellion a-gainſt his maker, which was not onely to aſpire like *Corah* and his aſſociates to the height and principalitie of ſome fellow Creature, but even to the abſoluteneſſe, wiſedome, power and independency of God himſelfe, no marvell if the wrath of God did together with him ſeaze upon his houſe, and all the goods that belonged unto him, bringing in that confuſion and diſorder which we even now ſee doth breake aſunder the bonds and ligaments of nature, doth unjoynt the confederacies and ſocieties of the dumbe Creatures, and turneth the Armies of the Almightie into mutinies and commotion, which in one word hath ſo faſt manacled the
Rom. 8. 21. world in the *bondage of corruption*, as that it doth already groane and linger with paine under the ſinne of man and the curſe of God, and will at laſt breake forth into that
2. Pet. 3. 10. univerſal flame which will melt the very Elements of Nature into their primitive

primitive confuſion. Thus wee ſee beſides the created limitedneſſe of the Creature, by which it was utterly unſuteable to the immortall deſires of the ſoule of man, the ſinne of man hath implanted in them a ſecret worm and rottenneſſe which doth ſet forward their mortalitie, & by adding to them confuſion, enmity, diſproportion, ſedition, inequalitie (all the ſeeds of corruption) hath made them, not onely as before they were, mortall, but which addes one mortalitie to another, even momentary and vaniſhing too. When any Creature loſeth any of its native and created vigour, it is a manifeſt ſigne that there is ſome ſecret ſentence of death gnawing upon it. The excellency of the Heavens we know is their light, their beauty, their influences upon the lower World, and even theſe hath the ſin of man defaced. Wee finde when the Lord pleaſeth to reveale his wrath againſt men for ſinne in any terrible man-

Ariſtot. polit. l. 5. cap. 1. 10.

Rom. 1. 18.

ner,

Ioel.2.30. ner, hee doth it from Heaven; *There ſhall bee wonders in the Heaven, bloud and fire, and pillars of ſmoke: the Sunne ſhall be turned into darkneſſe, and the Moone into blood*; and the day of the Lord is called Zeph.1.15 *a day of darkeneſſe and gloominesſe, and thicke darkeneſſe.* How often hath Gods heavie diſpleaſure declared it ſelfe from Heaven in the confuſion of nature? in Pſal.11.6. *ſtormes and horrible tempeſts?* Pſal.18.12 *in thicke clouds and darke waters?* Ier.4.23. *In arrowes of lightning and coales of fire?* Eſa.13.10. *in blackneſſe and darkeneſſe?* In brimſtone on Sodome, in a flaming ſword over Ieruſalem, in that fearefull Star of fire to the Chriſtian World of late yeres, which hath kindled thoſe wofull combuſtions, the flames whereof are ſtill ſo great as that wee our ſelves, if wee looke upon the merits and provocations of our ſinnes, may have reaſon to feare that not all the Sea betweene us and our neighbours can bee able to quench till it have ſcorched and ſinged

Euſeb. hiſt. l.3.cap.8.& Ioſeph. de bello Iudaico.l.7.c.12.

singed us? Wee finde likewise by plaine experience how languide the seedes of life, how faint the vigor either of heavenly influences, or of sublunarie and inferiour agents are growne, when that life of men, which was wont to reach to almost a thousand yeares, is esteemed even a miraculous age, if it bee extended but to the tenth part of that duration. Wee need not examine the inferiour Creatures, which wee finde expressely cursed for the sinne of man with Thornes and Briers (the usuall expression of a curse in Scripture.) If wee but open our eyes and looke about us, we shall see what paines Husbandmen take to keepe the earth from giving up the Ghost, in opening the veines thereof, in applying their Soyle and Marle as so many Pills or Salves, as so many Cordialls and preservatives to keep it alive, in laying it a sleepe, as it were, when it lyeth fallow every second or third yeare, that by any meanes they may

Gen. 3. 17 18.
Hos. 10. 8
Esa. 34. 13

may preſerve in it that life, which they ſee plainely approching to its laſt gaſpe.

§ 25. Thus you ſee how beſides the originall limitedneſſe of the Creature, there is in a ſecond place a Moth or Canker by the infection of ſinne begotten in them, which haſtens their mortalitie, God ordering the ſecond cauſes ſo among themſelves, that they exerciſing enmitie one againſt another, may puniſh the ſinne of man in their contentions, as the Lord ſtirred up the Babylonians againſt the Egyptians to puniſh the ſinnes of his owne people. And therefore wee finde, that the times of the Goſpel, when holineſſe was to bee more univerſall, are expreſſed by ſuch figures as reſtore perfection and peace to the Creatures. *The earth ſhall be fat and plenteous, there ſhall bee upon every high hill Rivers and Streames of water, the light of the Moone ſhall be as the light of the Sunne, and the light of the Sunne ſeaven-*

Ier. 43. 8, 13.

Eſa. 30. 23.

ſeaven-fold, as the light of ſeven dayes. And againe, *the Wolfe ſhall dwell with the Lambe, and the Leopard ſhall lie downe with the kid, and a Calfe, and a young Lion, and a fatling together, &c.* Which places, though figuratively to bee underſtood, have yet mee thinkes thus much of the letter in them, to aſſure that whatever blemiſh ſince the Creation any of thoſe glorious heavenly bodies are either in themſelves, or by interpoſition of foggy vapours ſubject unto, whatever enmities and deſtructive qualities enrage one beaſt againſt another, they are all of them the conſequents of that ſinne, which nothing can remove but the Goſpel of Chriſt. And this is that univerſall contagion which runneth through the whole frame of Nature, into the bowels of every Creature. Eſa. 11. 6. 7 Ioel 3. 18. Amos 9. 13

§ 26. But yet further, in a third place, there is a particular ground of this mortality to many men, namely *the*

the Particular curse upon that place or creature which men enjoy. For as a piece of Oke besides the naturall corruptiblenesse of it, as it is a body compounded of contrary principles, whereby it would of it selfe at last returne to its dust againe, may further have a worme like *Ionah* his Gourd eating out the heart of it, and by that meanes hastening its corruption: and yet further besides that may be presently put into the fire, which will make a more speedy riddance than either of the former: or as in the body of a man, besides the generall consumption, which lingringly feedeth upon the whole, each particular member may have a particular disease which may serve to hasten that corruption to it selfe, which the other threatens to the whole: so may it bee, and often is in the Creatures of God, Besides their naturall finitenesse, and their generall bondage of corruption, which by a hidden and insensible

insensible insinuation doth emasculate the vigour and strength of the Creatures, there may bee a particular Curse, which may serve speedily to hasten that decay, which, without any such concurrence, would have made haste enough to leave the possessors of them in everlasting penurie. *I will be unto Ephraim as a Moth, and to the house of Iuda, as rottennesse*, saith the Lord. That is Gods first Instrument of mortalitie, wherewith he will certainely, though indeed lingringly, consume a thing. But now if for all this when the Moth secretly consumes him, so that hee seeth his sickenesse and feeleth his wound, hee will yet trust in his owne counsels and confederacies, sacrifice to his owne net, goe to Assyria or King *Iareb* for succour, *I will then bee unto Ephraim as a Lyon*, in a more sudden and swift destruction. As hee dealeth thus with men, so with the things about them too, first hee puts a Moth into them, rust

Quodcunque nunc nascitur mundi ipsius senectus te degenerat, ut nemo mirari debeat singula in mundo cœpisse deficere, cum totus ipse jam mundus in defectione sit. Cyp. ad Dem.

Hos. 5. 12.

ruſt in our Gold, canker in our Silver, heartleſſeneſſe in our earth, faintneſſe in the influences of heaven; and if notwithſtanding all this men will ſtill truſt in the Ciſterne, God will put holes into it too, which ſhall make it runne out as faſt as they fill it; hee will give *wings* to their money, encreaſe the occaſions of expence: & if they clip their wings, that they flie not away, he wil make *holes* in the bottom of their bags, that they ſhall drop away: hee will not onely ſend a *Moth and ruſt* which ſhall in time eate them out, but hee will ſend a *Theefe* upon them too, which ſhall ſuddenly breake through and carry them away. So many ſteppes and gradations are there in the mortality of the Creature, when God pleaſeth to adde his Curſe unto them for ſinne. *As for Ephraim*, ſaith the Lord, *their Glory ſhall flie away like a Bird, from the birth, and from the wombe, and from the conception.*

Prov. 23. 5
Eccl. 5. 12.
Hag. 1. 6.
Hoſ. 9. 11.

Obſerve

Obſerve the gradations of mortality in the beſt bleſſings wee enjoy, in our very glory, namely, our children, which are called an inheritance and reward to take away ſhame from their parents. They ſhal flie away like a bird, that notes the ſwiftneſſe of the Iudgement, & that firſt from the birth; as ſoone as they are borne, the murtherer ſhall deſtroy them: yea, from the wombe; before they be born they ſhall periſh, nothing of them ſhall be enjoyed but the hope, and if that be too much, here is a degree as low as can be, from the very conception they ſhall miſcarry and prove abortive. *I will ſmite the winter houſe and the Summer houſe, the houſes of Ivorie and the great houſes ſhal have an end.* If the Lord undertake to ſmite, if hee ſend abroad the fire of his wrath, it ſhall ſeaze on thoſe palaces and great houſes which men thought ſhould have indured unto all generations. For that *Flying role*, importing Iudgement decreed, § 27.

Pſal. 127. 3.

Amos 3. 15

Amos 1. 4. Pſal. 49. 11

Zach. 5. 4.

creed, and ſudden, which was ſent over the whole earth againſt the Thiefe and the Swearer, did not onely ſmite the man, but his houſe, and like a leproſie conſume the very timber and ſtones thereof. Therfore wee read in the Leviticall law of leproſies, not in men onely, but in houſes and garments, intimating unto us, That ſinne derives a contagion upon any thing that is about us, and like Ivie in a wall, or that wilde *Caprificus*, will get rooting in the very ſubſtance of the ſtone in the wall, and breake it aſunder. Whatever it is that men can finde out under the Sunne to faſten their hearts upon for ſatisfaction and comfort, this leproſie will defile it, and eat it out. If ſilver and gold, beſides their ſecret ruſt and proper corruption, the Lord can make the thiefe riſe up ſuddenly, and bite the poſſeſſors, and ſo unlade them of their thicke clay: if Reall ſubſtance and encreaſe, the *Lord caſteth away* ſaith the wiſe-man, *the ſubſtance of the*

Levit. 14. 35.55.

Iam.5.1.

Habak.2. 6.7.

Prov.10.3.

Iob.20.28.

the wicked, and the increaſe of his houſe, ſaith Iob, *ſhall depart and flow away.* If greatneſſe and high places, the Lord can put ice under their feet, make their places ſlippery, and ſubject to a momentary deſolation: If a great name and glory, the Lord cannot onely ſuffer time and ignorance to draw out all the memory of a man, but can preſently rot his name from under heaven: If Corne and the fruits of the Earth, the Lord can kill it in the blade by with-holding raine three moneths before the Harveſt: Hee can ſend a thiefe, a caterpiller, a Palmerworm to eat it up. If it hold out to come into the barn, even there he can blow upon it, and conſume it like chaffe. However men thinke, when they have their corn in their houſes, and their wine in their cellars, they are ſure, & have no more to doe with God, yet he can take away the ſtaffe & life of it in our very houſes. Yea, when it is in our mouths & bowels, he can ſend leanneſſe & a curſe af-

Pſal. 73. 18 19.

Prov. 10. 7

Amos 4. 7.

Verſ. 9.

Pſal. 78. 30 31.

Ioel.1.5. ter it. *Awake yee Drunkards, and howle yee drinkers of wine,* saith the Prophet, *because of the new wine, for it is cut off from your mouthes.* The Lord could deferre the punishment of these men till the last day, when undoubtedly there will bee nothing for them to drinke but that *Cup of the Lords right hand, as* the Prophet calls it: a cup of fury and trembling, a cup of sorrow, astonishment, and desolation; a cup which shall make all that drinke thereof to be moved and mad, to be drunken and fall, and spue, and rise up no more, even that fierce and bitter indignation, in the powring out of which the Lord shall put to his right hand, his strong arme, not onely the terrour of his presence, but the glory of his power: I say the Lord could let drunkards alone till at last they meet with this Cup, (which undoubtedly they shall doe, if there bee either truth in Gods word, or power in his right hand, if there be either Iustice in heaven, or fire in hell)

Habak.2. 16. Isai 51.17. 22. Ezek. 23. 33. Ier.25. 16. 27.

Esai.62. 8. 2.Thes.1.9

till with *Belshazzar* they meet with dregges and trembling in the bottome of all their cups: but yet oftentimes the Lord smites them with a more suddenblow, snatcheth away the cup from their very mouthes, and so makes one curse anticipate and prevent another. Though *Haman* and *Achitophel* should have lived out the whole thred of their life, yet at last their honour must have laine downe in the dust with them: Though *Judas* could have lived a thousand yeares, and could have improved the reward of his Masters bloud to the best advantage that ever Usurer did, yet the rust would at last have seized upon his bagges, and his monie must have perished with him: but now the Lord sets forward his Curse, and that which the moth would have been long in doing, the gallowes dispatcheth with a more swift destruction. Thus as the body of a man may have many summons and engagements unto one

death, may labour at once under many desperate diseases, all which by a malignant conjunction must needs hasten a mans end (as *Cæsar* was stabd with thirty wounds, each one whereof might have served to let out his soule) so the Creatures of God labouring under a manifold corruption, doe as it were by so many wings post away from the owners of them, and for that reason must needs bee utterly disproportionable to the condition of an Immortall Soule.

§ 28. Now to make some application of this particular before we leave it: This doth first discover and shame the folly of wicked worldlings, both in their opinions and affections to earthly things. Love is blinde and will easily make men beleeve that of any thing which they could wish to bee in it: and therefore, because wicked men wish with all their hearts, for the love they beare to the Creatures, that they might continue together for

for ever, the Divell doth at laſt ſo deeply delude them as to thinke that they ſhall continue for ever. Indeed in theſe and in the generall, they muſt needs confeſſe *that one generation commeth, and another goeth:* but in their owne particular they can never aſſume with any feeling and experimentall aſſent the truth of that generall to their owne eſtates: and therefore whatever for ſhame of the world their outward profeſſions may be, yet the Prophet *David* aſſures us, *That their inward Thoughts,* their owne retired contrivances and reſolutions are, *that their houſes ſhall indure for ever,* and their dwelling places to all generations; and upon this Immortality of ſtones and monuments they reſolve to reſt. But the Pſalmiſt concludes this to bee but bruti ſh and notorious folly, *This their way is their folly, they like ſheep are layed downe in their graves, and death feeds upon them.* And indeed what a folly is it for men to build

Eccl.1.4.

Pſal.49.11

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Eccl.1.4.

Psal.49.11

upon the ſand, to erect an Imaginarie fabricke of I know not what Immortalitie, which hath not ſo much as a conſtant ſubſiſtence in the head that contrives it? What man will ever goe about to build a houſe with much coſt (and when he hath done to inhabit it himſelfe) of ſuch rotten and inconſiſtent materialls, as will undoubtedly within a yeare or two after fall upon his head, and bury him in the ruines of his owne folly? Now then ſuppoſe a man were Lord of all the world, and had his life coextended with it, were furniſhed with wiſedome to manage, and ſtrength to runne through all the affaires incident to this vaſt frame, in as ample a meaſure as any one man for the governement of a privat family: yet the Scripture would aſſure even ſuch a man, that there will come a day in which the Heavens ſhall paſſe away with a noyſe, and the Elements ſhall melt with heat, and the earth with the workes that

2. Pet. 3. 7. 10.

are

are therein ſhall bee burnt up, and that there is but one houre to come before all this ſhall bee, *Behold, now is the laſt houre:* And what man upon theſe termes would fix his heart and ground his hopes upon ſuch a tottering bottome, as will within a little while crumble into duſt, and leave the poore ſoule that reſted upon it to ſinke into hell? But now when wee conſider that none of us labour for any ſuch inheritance, that the extremitie of any mans hopes can be but to purchaſe ſome little patch of earth, which to the whole world cannot beare ſo neere a proportion, as the ſmalleſt molehill to this whole habitable earth; that all wee toyle for is but to have our load of a little thicke clay, as the Prophet ſpeakes, that when wee have gotten it, neither wee nor it ſhall continue till the univerſal diſſolution, but in the midſt of our deareſt embracements wee may ſuddenly bee pulled aſunder, and come to a fearefull end, it muſt 1. Ioh. 2. 18.

Esai.59.5. needs be more than brutish stupidity for a man to weave the Spiders webbes, to wrappe himselfe up from the consumption determined against the whole earth, in a cove-
Esai.28.20 ring that is so infinitely too short and too narrow for him. Wee will conclude this Particular with the doome given by the Prophet *Ieremy, As the Partridge sitteth on egges*
Ier.17.11. *and hatcheth them not,* (she is either caught by the Fowler, or her egges are broken) *so he that getteth riches and not by right, shall leave them in the midst of his dayes, and in the end shall be a foole.*

§ 29. Secondly, this serves to justifie the wisedome and providence of God in his proceedings with men: The wicked heere provoke God, and cry alowd for vengeance on their owne heads, and the Lord seemes to stoppe his eares at the cry of sinne, and still to loade them
Ier.12.2. with his blessings, *He maketh their way to prosper, they take roote, and grow and bring forth fruite:* they shine

ſhine like a blazing Comet, and threaten ruine to all that looke upon them; they carry themſelves like ſome Tyrant in a Tragedy, that ſcatters abroad death with the ſparkles of his eyes, and darts out threats againſt the heaven above him; they are like *Agag* before *Samuel*, clothed very delicately, and preſume that there is no bitterneſſe to come. And now the impatiency of man, that cannot reſolve things into their proper iſſues, that cannot let iniquity ripen, nor reconcile one day and a thouſand yeeres together, beginnes to queſtion Gods proceedings, and is afraid leſt the World bee governed blindefold, and bleſſings & curſes thrown confuſedly abroad for men as it were to ſcramble and ſcuffle for them. But our God who keepeth times and ſeaſons in his owne power, who hath given to every Creature under the Sunne limits which it ſhall not exceed, hath ſet bounds unto ſinne likewiſe wherein to ripen. The

Starres howsoever they may bee sometimes eclipsed, have yet a fixed and permanent subsistencie in their Orbes: but these Comets though they rise with a greater traine and streame of light, yet at last vanish into ashes and are seene no more: the Tyrant though in two or three Acts or Scenes he revell it, and disturbe the whole businesse, yet at last hee will goe out in bloud and shame: even so, though wicked men flourish and oppresse, and provoke God every day, and rage like the sea, yet the Lord hath set their bounds which they shall not passe, they have an appointed time to take their fill of the Creature, and then when they have glutted and cloyed themselves with excesse, when their humours are growne to a full ripenesse, the Lord will temper them a potion of his wrath, which shall make them turne all up againe, and shamefull spuing shall be on their glory. *Thus saith the Lord, for three transgres-*

Habak. 2. 16.

Amos 1. 2.

sions

ſions, & for foure, I wil not turn away the puniſhment of Damaſcus and thoſe other Cities. So long as the wicked commit one or two iniquities, ſo long I forbeare, and expect their repentance; but when they proceed to three, and then adde a fourth, that is, when they are come to that meaſure of ſinne which my patience hath prefixed, then I will haſten my revenge, and not any longer turne away the puniſhment thereof. In the fourth generation, ſaith God to *Abraham*, thy poſteritie ſhall come out of the Land where they ſhall bee ſtrangers, and ſhall inherit this Land, *for the iniquitie of the Amorites is not yet full.* Gen. 15. 16. There is a time when ſinne growes ripe and full, and then the ſickle comes upon it. When the Prophet ſaw a basket of *ſummer fruits*, that Amos. 1, 2. were ſo ripe as that they were gathered off the tree, (which was a type of the ſinnes of Gods people, which are ſooner ripe than the ſins of Heathen that knew him not, becauſe

cause they have the constant light and heat of his word to hasten their maturity.) then, saith the Lord, *The end is come upon my people, I will not passe by them any more,* I will have no more patience towards them. *Ieremy, what seest thou? I see the rod of an Almond tree. Thou hast well seene,* sayth the Lord, *for I will hasten my Word to perform it.* When men hasten the maturity of sinne like the blossomes of an Almond tree (which come soonest out) then saith the Lord, will I hasten the Iudgements which I have pronounced. Wee reade in the Prophet *Zechary* of an *Ephah*, a measure whereinto all the wickednesse of that people, figured by a woman, shall be throwne together, and when this measure of sinnes is full to the brimme, then there is a masse of Lead importing the firmenesse, immutability, & heavinesse of Gods Decree and counsell, which seales up the Ephah, never more to have any sinne put into it, and then come

Ierem. 1. 11, 12.

Zechar. 5, 6 7, 8, 9, 10, 11

come two women with winde in their wings, which are the executioners of Gods ſwift & irreverſible fury, and carry the Ephah between heaven and earth, intimating the publique declaration of the righteous Iudgements of God, into the Land of Shinar, to build it there an houſe, denoting the conſtant and perpetuall habitation of the wicked in that place of bondage whither the wrath of God ſhall drive them (for building of houſes argues an abiding.) *Put you in the ſickle, for the harveſt is ripe; come get you downe, for the preſſe is full, the fats overflow, for the wickedneſſe is great.* The revenge of ſinne is here and elſewhere compared to reaping, and treading the Winepreſſe; and the greatneſſe of ſin is here called the ripeneſſe of the harveſt, and the overflowing of the fatts, to ſhew unto us, that there is a time and meaſure of ſin, beyond which the Lord will not deferre the execution of his vengeance.

Ioel 3.13.

Mat. 13.30. Eſay 63.3. Lament. 1. 15.

There

Hoſ.9.7. Eſai 26.11. Eſai.42.25 Deut.32. 34.35. Eſai.65.6. Ier.17.1. Hoſ. 13. Ier.2.22, 24. Hag.2.18.

There are *dayes of viſitation and recompence for ſinne*, which being come, Iſrael which would not know before, ſhall know, that God keepes their ſinnes in ſtore ſealed up amongſt his treaſures, and that therefore their foot ſhall ſlip *in due time*, namely, *in the day of their calamity*, or in their *moneth*, as the Prophet ſpeakes. As Gods bleſſings have a punctuall time, *from the foure and twentieth of the ninth moneth*, from this day I will bleſſe you: ſo likewiſe have his Iudgements too. The dayes of Man ſhal bee *a hundred and twentie yeares*, to the old World: nor are yeres only but even months determined with him: now ſhal *a moneth devoure* thẽ with their portions, to idolatrous Iſrael. Nor Moneths onely, but dayes and parts of dayes; *In a morning ſhall* the King of Iſraell bee cut off, his deſtruction ſhall bee as ſudden as it is certaine. The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth:

Gen.6. 3.

Hoſ.5.7.

Hoſ.10.15

Pſal.37.12

but

but though he plot, hee ſhall not proſper, though hee gnaſh with his teeth, hee ſhall not bite with his teeth, for the Lord ſhall laugh at him, becauſe hee ſeeth that *His Day is* comming. So much miſchiefe as hee can doe within the compaſſe of his chaine, the Lord permits him to doe; but when hee is come to His Day, then all his thoughts and projects periſh with him. Excellently hath holy *Iob* ſtated the Point, with whom I meane to conclude, *Their good*, ſaith hee, *is not in their Hand.* Riot it indeed they doe, and take their fill of pleaſure for a time, as the fiſh of the bait, when hee hath ſome ſcope of line given him to play; but ſtill their Good, their Time, their line is in Gods hand, they are not the Lords of their owne lives and delights. God layeth up his iniquity for his Children, that is, the Lord keepes an exact account of his ſinnes, which haply hee will repay upon the heads of his Children,

Iob 21. 16.

dren, however hee himſelfe ſhall have no more pleaſure in his houſe after him, when once the *number of his moneths* is cut off in the midſt; and in the meane time however he bee full of ſtrength, wholly at eaſe and quiet, yet ſayth hee, *The wicked is reſerved to the day of deſtruction*; Hee is but like a priſoner, ſhackled peradventure in fetters of gold, but hee ſhall bee brought forth to the day of wrath, and though hee could riſe out of the grave before Chriſts Tribunall, as *Agag* appeared before *Samuel* delicately clothed, yet the ſword ſhould cut him in pieces, and bitterneſſe ſhould overtake him. Thus wee ſee how infinitely unable the Creature ſhall bee to ſhelter a man from the Tribunall of Chriſt, and how wiſe, juſt, and wonderfull the Lord is in the adminiſtration of the World, in bearing with patience the Veſſels of Wrath fitted to deſtruction, and ſuffering them to muſter up his owne bleſ-

bleſſings againſt himſelfe.

§ 30.

Laſtly, this muſt ſerve for a needfull caution to us, to take heed of deifying the Creatures, and attributing that Immortality to them which they are not capable of. But in as much as they are onely for preſent refreſhment in this vale of miſerie, and have no matter of reall and abiding happineſſe in them, not to looke on them with an admiring or adoring eye, but to uſe them with ſuch due correctives as become ſuch mortall and meane things.

Solatia miſerorum non gaudia beatorum. Aug. Epiſt. 119. Imaginaria in ſeculo & nihil veri. Tertul. de coron. mil. ca. 13.

§ 31.

Firſt, in uſing the Creature, bee ſure thou keepe thine intellectuals untainted; for earthly things are apt to caſt a filme over mens eyes, and to miſguide them into corrupt apprehenſions and preſumptions of them. Wee finde nothing more frequent in the Prophets than to upbraid the people with their ſtrange confidences, which they were wont to reſt upon againſt all the judgements which were denounced

nounced againſt them, by objecting their wealth, greatneſſe, ſtrong confederacies, inexpugnable munitions, their neſts in the clouds, and their houſes amongſt the ſtarres: they could never be brought to repent for ſinne, or to tremble at Gods voyce, till they were driven off from theſe holds. A man can never bee brought to God till hee forſake the Creature, a man will never forſake the Creature till hee ſee vanity in the Creature. *Turne away mine eyes from beholding Vanitie.* *David* intimates that a man can never heartily pray againſt fixing the affections on earthly things, till hee be really and experimentally convinced of the vanitie of them. This rule *Salomon* obſerves to withdraw the deſires of young men, who have ſtrongeſt affections and ſmalleſt experience of the deceit of worldly things, Though thou rejoyce and cheare up thy ſelfe, and walke in the wayes of thine heart, and in the ſight of thine eyes, yet

Know thou that for all these things God will bring thee to iudgement: A time will come when thou shalt be stripped of all these, when they shall play the fugitives, and the yeares of darkenesse shall draw nigh, when thou shalt say, I have no pleasure in them: and then the Lord will revenge thy great ingratitude in forgetting and despising him amidst all his blessings, in idolizing his gifts, and bestowing the attributions of his glory, and the affections due unto him upon a corruptible Creature. In the Romane Triumphs the Generall or Emperour, that rode in honour through the City with the principall of his enemies bound in chaines behinde his Chariot, had alwayes a servant running along by him with this Corrective of his glory, *Respice post te, hominem memento te.* Look behinde thee, and in the persons of thine enemies learne that thou thy selfe art a man subject to the same Casualties and dishonours with others.

Eccl.11,.9

Tertull. Apolog.c.33. Brisson.de Formul.li.4 Augustus nocturno visu stipem quotannis die certo emendicabat à populo cavam manum asses porrigentibus præbens. Sueton.in Aug.c.91.

thers. Surely, if men who had nothing but the Creatures to truſt to, being Aliens from the Covenant of promiſe, and without God in the world, had yet ſo much care to keepe their judgements ſound touching the Vanity of their greateſt honours, how much more ought Chriſtians, who profeſſe themſelves heires of better and more abiding promiſes? But eſpecially arme thy ſelfe againſt thoſe vanities which moſt eaſily beſet and beguile thee; apply the authority of the Word to thine owne particular ſickneſſe and diſeaſe, treaſure up all the experiences that meet thee in thine own courſe, or are remarkable in the lives of others, remember how a moment ſwallowed up ſuch a pleaſure, which will never returne againe, how an indirect purchaſe embitter'd ſuch a preferment, and thou never didſt feele that comfort in it, which thy hopes and ambitions promiſed thee, how a frowne and diſgrace at another time

time dashed all thy contrivances for further advancement, how death seazed upon such a friend, in whom thou hadst layed up much of thy dependance and assurances, how time hath not onely rob'd thee of the things, but even turn'd the edge of thy desires, and made thee loath thy wonted idols, and looke upon thy old delights as *Amnon* upon *Tamar* with exceeding hatred. But above all addresse thy selfe to the Throne of Grace, and beseech the Lord so to sanctifie his Creatures unto thee, as that they may not be either thieves against him to steale away his honour, or snares to thee to entangle thy soule. Wee will conclude this first Direction with the words of the Apostle: *The Time is short: It remaineth that both they that have wives bee as though they had none, and they that weepe as though they weeped not, and they that reioyce as though they reioyced not, and they that buy as though they possessed not, and they that use this world* 1. Cor. 7. 29

world as not abusing it, that is, as not to be drowned & smothered in the businesses of this life, as if there were any fundamentall and solid utility in them; for saith he, *The fashion of this world passeth away*. The Apostles Exhortation is beset at both ends with the same enforcement from whence I have raised mine. First, *The time is short*; The Apostle, as the learned conceive, useth a Metaphor from Sailes or Curtens, or Shepheards Tents (as *Ezekiah* makes the comparison) such things as may be gathered up together into a narrow roome. Time is short, that is, That time which the Lord hath spread over all things like a saile, hath now this five thousand yeeres beene rolling up, and the end is now at hand, as Saint *Peter* speakes; The day is approaching when time shall bee no more. And so the words in the Originall will well beare it, ὁ καιρὸς συνεσταλμένος ἐστὶν, The remainder of time is short, or time is short, for so much as

Esai. 38. 12

1. Pet. 4. 7.

as yet remaineth of it to bee folded up, and therefore wee ought so to behave our selves as men that have more serious things to consider of, as men that are very neere to that everlasting haven, where there shall bee no use of such sailes any more. And in the Apostles close the same reason is farther yet enforced: *For the fashion of this world passeth away*, σχῆμα, The figure, intimating that there is nothing of any firmenesse or solid consistency in the Creature, it is but a surface, an outside, an empty promise, all the beauty of it is but skinne deepe; and then that little which is desireable and pretious in the eyes of men (which the Apostle calles *The lust of the world*, 1 Joh. 2. 17.) παράγεται, It passeth away, and is quickely gone. The word, as the learned differently render it, hath three severall Arguments in it to expresse the Apostles exhortation.

1. *It deceives or coozens*, and therefore use it as if you used it not, use

uſe it as a man in a ſerious buſineſſe would uſe a falſe friend that profers his aſſiſtance, though his proteſtations be never ſo faire, yet ſo employ him as that the buſineſſe may bee done though hee ſhould fayle thee.

2 *Tranſverſum agit*, It carries a man headlong: the luſts of the world are ſo ſtrong and impetuous, that they are apt to enflame the deſires, and even violently to carry away the heart of a man; and for this cauſe likewiſe uſe it as if you uſed it not, engage your ſelfe as little upon it as you can, doe as mariners in a mighty winde, hoiſe up as few ſayles, expoſe as few of thy affections to the rage of worldly luſt as may bee; beware of being carried where two ſeas meet, as the ſhip wherein *Paul* ſuffered ſhipwracke, I meane, of plunging thy ſelfe in a confluence of many boyſterous and conflicting buſineſſes, leaſt for thine inordinate proſecution of worldly things, the Lord either

either give thy Soule over to ſuffer ſhipwracke in them, or ſtrip thee of all thy lading and tackling, break thine eſtate all to pieces, and make thee glad to get to Heaven upon a broken planke.

3. The faſhion of this world paſſeth over, it doth but goe along by thee and ſalute thee, and therefore uſe it as if thou uſed'ſt it not; doe to it as thou would'ſt doe to a ſtranger whom thou meeteſt in the way, hee goes one way and thou another; ſalute him, ſtay ſo long in his company till from him thou have received better inſtructions touching the turnings and difficulties of thine owne way, but take heed thou turn not into the way of the Creature, leaſt thou loſe thine owne home.

Secondly, Get an Eye of Faith, § 32
to looke Through and Above the Creature. A man ſhall never get to looke off from the world, till hee can looke beyond it. For the ſoule will have hold-faſt of ſomething,

and the reaſon why men cling ſo much to the earth is, becauſe they have no aſſurance, if they let goe that hold of having any ſubſiſtence elſewhere. Labour therefore to get an intereſt in Chriſt, to finde an everlaſting footing in the ſtedfaſtneſſe of Gods Promiſes in him, and that will make thee willing to ſuffer the loſſe of all things, it will implant a kinde of hatred and diſeſtimation of all the moſt precious endearements which thy ſoule did feed upon before. Saint *Peter* ſaith of wicked men, that they are *Purblinde, they cannot ſee a farre off*, they can ſee nothing but that which is next them, and therefore no marvell if their thoughts cannot reach unto the End of the Creature. There is in a dimme eye the ſame conſtant and habituall indiſpoſition which ſometimes happeneth unto a ſound eye by reaſon of a thicke miſt: though a man be walking in a very ſhort lane, yet hee ſees no end of it: and ſo a naturall man cannot reach

2. Pet. 1. 9.

reach to the period of earthly things, death and danger are ſtill a great way out of his ſight, wheras the eye of faith can looke upon them as already expiring, and through them look upon him who therefore gives the Creatures unto us, that in them wee might ſee his power and taſte his goodneſſe: and nature it ſelfe me thinkes may ſeem to have intended ſome ſuch thing as this in the very order of the Creatures. Downeward a mans eye hath ſomething immediatly to fixe on; all is ſhut up in darkeneſſe ſave the very ſurface, to note that wee ſhould have our deſires ſhut up too from thoſe earthly things which are put under our feet, and hid from our eyes, and buried in their owne deformity. All the beauty, and all the fruit of the earth is placed on the very outſide of it, to ſhew how ſhort and narrow our affections ſhould be towards it. But upward the eye findes ſcarce any thing to bound it, all is tranſpa-

ἴσασι γὰρ πάντας ὅτι ἀποθανοῦνται, ἀλλ' ὅτι οὐκ ἐγγύς, οὐδὲν φροντίζουσιν. *Ariſt. Rhet. l. 2.*

rant and diaphanous, to note how vaſt our affections ſhould be towards God, how endleſſe our thoughts and deſires of his kingdome, how preſent to our faith the heavenly things ſhould be even at the greateſt diſtance. The Apoſtle
Heb. 11. 1. ſaith, That Faith is *the Subſtance of things hoped for*, that it gives being & preſent ſubſiſtency to things farre diſtant from us, makes thoſe things which in regard of naturall cauſes are very remote, in regard of Gods Promiſes to ſeeme hard at hand. And therefore though there were many hundred yeres to come in the Apoſtles time, and, for ought wee know, may yet bee to the Diſſolution of the World, yet the Apoſtle tells us that even then it was the laſt houre, becauſe faith being able diſtinctly to ſee the truth and Promiſes of God, and the Endleſneſſe of that life which is then preſently to bee revealed, the infinite exceſſe of vaſtneſſe in that, made that which was otherwiſe a great

great ſpace ſeeme even as nothing, no more in compariſon than the length of a Cane or Trunk, through which a man lookes on the Heavens, or ſome vaſt countrey. And ever the greater magnitude and light there is in a body, the ſmaller will the *medium* or diſtance ſeeme from it; the reaſon why a perſpective glaſſe drawes remote obiects cloſe to the eye, is becauſe it multiplies the *ſpecies*. Wee then by Faith apprehending an infinite and everlaſting glory, muſt needs conceive any thing through which wee looke upon it to bee but ſhort and vaniſhing. And therefore though the Promiſes were a farre off in regard of their owne exiſtence, yet the Patriarkes did not onely ſee but embrace them; their Faith ſeemed to nullifie and ſwallow up all the diſtance. *Abraham* ſaw Chriſts day and was glad; hee looked upon thoſe many ages which were betweene him and his promiſed ſeed, as upon ſmall and unconſide-

Heb. 11. 1.

Ioh. 8.

rable distances in comparison of that endlesse glory into which they ran, they were but as a curtaine or piece of hangings, which divide one roome in a house from another. Labour therefore to get a distinct view of the height and length, and breadth and depth, and the unsearchable love of God in Christ, to finde in thine owne soule the truth of God in his promises, and that his Word abideth for ever, and that will make all the glory of other things to seeme but as grasse.

Esai. 40.8.

§ 33.

Lastly, though the Creature be mortall in it selfe, yet in regard of man, as it is an instrument serviceable to his purposes, and subordinat to the graces of God in him, it may bee made of use even for Immortality. To which purpose excellent is that speech of Holy *Austin, if you have not these earthly goods, saith hee, take heed how thou get them by evill workes heere; and if thou have them, labour by good workes*

Si desunt, non per mala opera quærantur in mundo si adsunt, per bona opera serventur in cœlo. Epi. 205.

Luk. 16.9.

workes to hold them even when thou art gone to Heaven. Make you friends, saith our Saviour, *of the unrighteous Mammon, that when you faile, they may receive you into everlasting habitations;* a religious and mercifull use of earthly things makes way to Immortalitie and Blessednesse. *Cast thy Bread upon the waters, and after many dayes thou shalt finde it.* It is an allusion unto husbandmen. They doe not eat up and sell away all their corne, for then the world would quickly be destitute, but the way they take to perpetuate the fruits of the earth, is to cast some of it backe againe into a fruitfull soile where the waters come, and then in due time they receive it with increase: so should wee doe with these worldly blessings, sow them in the bowels and backes of the poore members of Christ, and in the day of harvest wee shall finde a great increase. *If thou draw out thy soule to the righteous, and satisfie the afflicted Soule,* Esai. 58. 10 11.

then ſhall thy light riſe in obſcurity, and thy darkeneſſe bee as the noone day, then thy waters ſhall not lye unto thee; that happineſſe which it falſly promiſeth unto other men, it ſhall performe to thee. And ſo much be ſpoken touching the great diſproportion betweene the Soule of man and the Creature, in regard of the *Vanity* of it.

§ 34. The next diſproportion is in their *Operation*. They are vexing and moleſting things. Reſt is the ſatisfaction of every Creature, all the rovings and agitations of the Soule are but to finde out ſomething on which to reſt; and therefore where there is Vexation, there can bee no proportion to the Soule of man; and *Salomon* telles us, Eccleſ. 1. 8. That *All things under the Sunne are full of labour, more than a man can utter*. Hee was not uſed as an inſtrument of the Holy Ghoſt to ſpeake it onely, but to try it too; the Lord was pleaſed for that very purpoſe to conferre on him a confluence

fluence of all outward happineſſe, and inward abilities which his very heart could desire, that hee at laſt might diſcover the utter inſufficiency of all created Excellencies to quiet the Soule of man. But if we will not beleeve the Experience of *Salomon*, let us beleeve the authority of him that was greater than *Salomon*; who hath plainely compared the things and the cares of the earth to *Thornes*, which as the Apoſtle ſpeakes, *Pierce or bore a man thorough with many ſorrowes.* Mat. 13 22 1. Tim. 6. 10.

First, They are *Wounding thornes*; § 35. for that which is but a pricke in the fleſh is a wound in the Spirit; becauſe the Spirit is moſt tender of ſmart: and the Wiſe man calls them *Vexation of Spirit*. The Apoſtle tells us they beget many ſorrowes, and thoſe ſorrowes bring death with them. If it were poſſible for a man to ſee in one view thoſe oceans of bloud which have beene let out of mens veines by this one Thorne; to heare in one noiſe all the groanes of 2. Cor. 7. 10

thoſe poore men, whoſe lives from the beginning of the world unto theſe dayes of bloud wherein wee live have been ſet at ſale, and ſacrificed to the unſatiable ambition of their bloudy rulers; to ſee and heare the endleſſe remorſe and bitter yellings of ſo many rich and mighty men as are now in Hell, everlaſtingly curſing the deceit and murther of theſe earthly Creatures, it would eaſily make every man with pitty and amazement to beleeve, that the Creatures of themſelves without Chriſt to qualifie their venome and to blunt their edge, are in good earneſt *Wounding Thornes.*

§ 36 Secondly, they are *Choaking Thornes*; they ſtifle and keep down all the gracious ſeeds of the word, yea, the very naturall ſproutings of nobleneſſe, ingenuity, morality in the diſpoſitions of men. Seed requires emptineſſe in the ground, that there may be a free admiſſion of the raine and influences of the heavens to

to cheriſh it: and ſo the Goſpell requires nakedneſſe and poverty of minde, a ſenſe of our owne utter inſufficiencie to our ſelves for happineſſe, in which ſenſe it is ſaid that the *poore receive the Goſpell.* But now earthly things meeting with corruption in the heart are very apt Firſt, *to Fill it*, and ſecondly, *to Swel it*, both which are conditions contrary to the preparations of the Goſpell.

They *Fill* the heart. Firſt, with *Buſineſſe.* Yokes of Oxen, and Farmes, and wives, and the like contentments take up the ſtudies and delights of men, that they cannot finde out any leaſure to come to Chriſt. Luk. 14. 18. 20. § 37.

Secondly, They Fill the Heart *with Love, and the Love of the world ſhuts out the Love of the Father*, as the Apoſtle ſpeakes. When the Heart goes after Covetouſneſſe, the power and obedience of the word is ſhut quite out. *They will not doe thy Words*, ſaith the Lord to the 1. Ioh. 2. 15. Ezek. 33.

the Prophet, *for their heart goeth after their Covetouſneſſe.* A deare and ſuperlative Love, ſuch as the Goſpell ever requires (for a man muſt love Chriſt upon ſuch termes as to be ready without conſultation or demurre, not to forſake onely, but to hate father and mother & wife, & any the choiſeſt worldly endearements for his Goſpels ſake) I ſay ſuch a Love admits of no Corrivalty or competition. And therfore the love of the World muſt needs extinguiſh the love of the Word.

Laſtly, they Fill the heart *with feare* of forgoing them: and feare takes off the heart from any thoughts ſave thoſe which looke upon the matter of our feare: when men who make Gold their Confidence heare that they muſt forſake all for Chriſt, and are ſometimes haply put upon a triall, they ſtart aſide, chooſe rather ſecurely to enjoy what they have preſent hold of, than venture the interruption of their

their carnall contentments for such things, the beauty whereof the Prince of this World hath blinded their eyes that they should not see. For certainely till the minde be setled to beleeve that in God there is an ample recompence for any thing which wee may otherwise forgoe for him, it is impossible that a man should soundly embrace the love of the truth, or renounce the love of the world.

§ 38. Secondly, as they Fill, so they *Swell* the Heart too, and by that meanes worke in it a contempt and disestimation of the simplicity of the Gospell. Wee have both together in the Prophet, According to their pasture so were they *Filled*; they were filled, and their heart was *Exalted*, therefore have they forgotten mee. Now the immediat childe of Pride is selfe-dependance and a reflection on our owne sufficiency, and from thence the next issue is a contempt of the simplicity of that Gospell which would drive us

Hos. 13. 6.

Psal. 10. 4.

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us out of our ſelves. The Gentiles out of the pride of their own wiſedome counted the Goſpell of Chriſt
1.Cor.1. 23. Act.17.32. fooliſhneſſe, and mocked thoſe that preached it unto them: and the Phariſees, who were the learned Doctors of Ieruſalem, when they heard Chriſt preach againſt earthly affections, out of their pride and covetouſneſſe *Derided him*, as the Evangeliſt ſpeakes. Nay further they ſtifle the ſeeds of all nobleneſſe, ingenuity, or common vertues in the lives of men; from whence come oppreſſion, extortion, bribery, cruelty, rapine, fraud, injurious, treacherous, ſordid, ignoble courſes, a very diſſolution of the Lawes of nature amongſt men, but from the adoration of earthly things, from that Idoll of Covetouſneſſe which is ſet up in the heart?
Luk.16.14.

Thirdly, they are *Deceitfull Thornes*, as our Saviour expreſſeth it. Let a man in a tempeſt goe to a Thorne for ſhelter, and hee ſhall light

light upon a Thiefe in ſtead of a fence, which will teare his fleſh in ſtead of ſuccouring him, and doe him more injury than the evill which hee fled from; and ſuch are the Creatures of themſelves, ſo far are they from protecting, that indeed they tempt, and betray us. The pride of thine heart *hath deceived thee*, thou that dwelleſt in the Clefts of the Rockes, thou that ſayeſt in thine heart, Who ſhall bring me downe? I will bring thee downe, ſaith the Lord to Edom. Obad. verſ. 3, 4. Habak. 2. 9, 10. Ezek. 28. 17. Zeph. 2. 15.

Laſtly, they are *vaniſhing Thorns*: nothing ſo apt, nothing ſo eaſie to catch fire, and be preſently extinguiſhed. They are *quenched like a fire of Thornes*. § 39 Pſal. 58. 9. 118. 12.

To conſider yet more diſtinctly the *vexation* of the Creature, wee will obſerve firſt the *Degrees*; ſecondly, the *Grounds* of it; and thirdly, the *Vſes* which we ſhould put it to.

Five *Degrees* wee ſhall obſerve § 40.

of

of this *Vexation.*

First, the Creatures are apt to molest the Spirit *in the procuring of them*, even as Thornes will certainely pricke in their gathering. They make *all a mans dayes sorrow, and his travell griefe, they suffer not his heart to take rest in the night*, as the Wise-man speakes. What paines will men take? What hazards will they runne to procure their desires? Paines of body, plotting of braine, conflicts of passions, biting of conscience, disreputation amongst men, scourge of tongues, any thing, every thing will men adventure, to obtaine at last that which it may bee is not a competent reward for the smallest of these *Vexations.* How will men exchange their Salvation, throw away their owne mercy, make themselves perpetuall drudges and servitors to the times, fawne, flatter, comply, couple in with the instruments or Authors of their hopes, hazard their owne bloud in

Eccl. 2. 22. 23.

in desperat undertakings, and staine their consciences with the bloud of others, to swimme through all to their adored haven. *Adorare vulgus, jacere oscula, & omnia serviliter pro imperio.* The Historian spake it of *Otho* that Romane *Absalom*, hee worshipped the people, dispenced frequenly his courtesies and plausibilities, crouched and accommodated himselfe to the baseſt routs, that thereby hee might creepe into an usurped honour, and get himselfe a hated memorie in after-ages. And that the like vexation is ordinary in the procurement of any earthly things will easily appeare, if wee but compare the dispositionof the mind with the obstacles that meet us in the pursuit of them. Suppose wee a man importunately set to travell unto some place where the certainty of some great profit or preferment attends his comming, the way through which hee must goe is intricate, deepe, unpasseable, the beast

Tacit. hist. lib. 1.

beast that carries him lame and tyred, his acquaintance none, his instructions few, what a heavy vexation must this needs be to the soule of that man to bee crossed with so many difficulties in so eager a desire? Iust this is the case with naturall men in the prosecution of earthly things. First, the desires of men are very violent (which the Scripture useth to expresse by *making haste, greedy coveting, a purpose to be rich*) *Qui Dives fieri vult, & citò vult fieri*, they that will be rich cannot be quiet till their desires are accomplished: and therefore wee finde strong desires in the Scripture phrase expressed by such things as give intimation of paine with them. The Apostle describes thē by *groaning and sighing*; the Prophet *David* by *panting* and *gasping*; the Spouse in the Canticles by *sicknesse, I am sicke with love.* Thus *Ammon* grew leane for the desire of his sister, and was vexed and sicke; thus *Ahab* waxed heavie, and layed him

Prov. 21.5 26.1. Tim. 6.9.

Rom. 8.23. 26. Psal. 42.1. Cant. 2.5. 2. Sam. 13. 2. 1. King. 21 4.

him downe on his bed, and, turned away his face, and would not eate becauſe of *Naboths* Vineyard. So that very importunitie of deſires is full of *Vexation* in it ſelfe. But beſides, the meanes for fulfilling theſe deſires are very difficult, the inſtruments very weak and impotent: peradventure a mans wits are not ſuteable to his deſires, or his ſtrength not to his wits, or his ſtocke not to his ſtrength, his friends few, his corrivals many, his buſineſſes tough and intricate, his counſels uncertaine, his projects way-layed and prevented, his contrivances daſhed and diſappointed, ſuch a circumſtance unſeene, ſuch a caſualty ſtarting ſuddenly out, ſuch an occurrence meeting the action hath made it unfeaſible, and ſhipwracked the expectation. A man deales with the earth, he findes it weake and languide, every foot of that muſt oftentimes lye *fallow*, when his deſires doe ſtil plow; with men, hee findes their hearts hard, and

and their hands close; with servants, hee findes them slow and unfaithfull; with trading, hee findes the times hard, the World at a stand, every man too thrifty to deale much, and too craftie to bee deceived: so that now that *vexation* which was at first begun with *vehemencie of desire*, is mightily improved with *impatiency of opposition*, and lastly much increased with the *feare of utter disappointment* at last. For according as the desires are either more urgent, or more difficult, so wil the feares of their miscarriage grow; and it is a miserable thing for the minde to be torne asunder betweene two such violent passions as *Desire and Feare*.

§ 41. The *second Degree of Vexation* is in the multiplying of the Creature that men may have it to looke upon with their eyes, and to worship it in their affections. And in this Case the more the heape growes, the more the heart is enlarged unto it, and impossible it is, that that desire

desire should bee ever quieted, which growes by the fruition of the thing desired. A Wolfe that hath once tasted bloud is more fierce in the desire of it than hee was before, experience puts an edge upon the Appetite; and so it is in the desires of men, they grow more savage and raging in the second or third prosecution than in the first. It is an usual selfe deceit of the heart to say and thinke, If I had such an accession to mine estate, such a dignity mingled with mine other preferments, could but leave such and such portions behinde me, I should then rest satisfied & desire no more. This is a most notorious cheat of the fleshly heart of man; first, therby to beget a secret conceit, that since this being gotten I should sit quietly downe, I may therfore set my selfe with might and maine to procure it, and in the meane time neglect the state of my soule, and peradventure ship-wracke my Conscience upon indirect and unwarrantable

able meanes for fulfilling so warrantable and just a desire. And secondly, thereby likewise to inure and habituate the affections to the love of the world, to plunge the soule in earthly delights, and to distill a secret poyson of greedinesse into the heart. For it is with worldly love as with the Sea, let it have at the first never so little a gap at which to creepe in, and it will eate out a wider way, till at last it grow too strong for all the bulwarkes and overrunne the Soule. *Omne peccatum habet in se mendacium*: there is something of the lye in every sinne, but very much in this of worldlinesse, which gets upon a man with slender and modest pretences, till at last it gather impudence and violence by degrees; even as a man that runnes downe a steepe hill is at last carried not barely by the impulsion of his owne will, but because at first hee engaged himselfe upon such a motion as in the which it would prove impossible

Aug. de civ. Dei. l. 14. cap. 4.

ble for him to ſtop at his pleaſure. Wee reade in Saint *Auſtins* Confeſſions of *Alipius* his Companion, who being by much importunitie overcome to accompany a friend of his to thoſe bloody Romane Games, wherein men killed one another to make ſport for the people; and yet reſolving though hee went with his body, to leave his heart behinde him, and for that purpoſe to keepe his eyes ſhut, that hee might not ſtaine them with ſo ungodly a ſpectacle, yet at laſt upon a mighty ſhout at the fall of a man, hee could not forbeare to ſee the occaſion, and upon that grew to couple with the rout, and to applaud the action, as the reſt did. In another place of the ſame booke wee reade of *Monica*, the mother of that holy man, that ſhe had ſo often uſed to ſip the wine that came to her Fathers table, that from ſipping ſhe grew to loving, and from thence to exceſſive drinking; which particulars are by him reported, to ſhew

Confeſſ. lib. 6. c. 8.

Confeſſ. lib. 9. c. 8.

shew the deceitfulnesse of sinne in growing upon the conscience, if it can but win the heart to consult, to deliberate, to indulge a little to it selfe at first: for it is in the case of sinne, as it is in Treason, *qui deliberant desciverunt*, to entertaine any the modestest termes of parley with Gods enemy is downeright to forsake him. And if it be so in any thing, then much more in the love of the World; for the Apostle tels us, that that is a *Root*, and therefore we must expect, if ever it get footing in us, partly by reason of its owne fruitfull qualitie, partly by reason of the fertile soyle wherin it is, the corrupt heart of man, partly by reason of Satans constant plying it with his husbandry and suggestions, that it will every day grow faster, settle deeper, and spread wider in our soules. By which meanes it must needs likewise create abundance of *Vexation* to the spirits of men. For as *Manna* in the Wildernesse, when the people

Tacit.

1. Tim. 6. 10.

Exod. 16. 20.

people would not be content to have from God their daily bread, but would needs be hoording and multiplying of it, bred wormes and ſtanke; ſo when men will needs heape up wealth and other earthly ſupplies beyond ſtint or meaſure, they doe but ſtore up wormes to gnaw upon their conſciences, that which will vex and annoy the owners. *They pant after the Duſt of the Earth on the head of the poore*, ſaith the Prophet of thoſe cruell oppreſſors that ſold the righteous for ſhooes; it notes how the fiercenesſe of a greedy and unſatiable deſire will weare out the ſtrength of a man, make him ſpend all his wits, and even gaſpe out his ſpirits, in purſuing the poore unto the duſt, ſucking out their very livelihood and ſubſtance, till they are faine to lye downe in the duſt. *Woe unto him*, ſaith the Prophet, *that increaſeth that which is not his, enlarging his deſires as Hell and death, that loadeth himſelfe with*

Amos. 2. 7.

Habak. 2. 6.

Amos 3. 10.

thicke clay, that is in other expressions, that *storeth up violence and robbery, that heapeth treasures against the last day*; the words shew us what the issue of vehement and indefatigable affections is, they doe but create *Vexations* to a mans own soule, and all his wealth will at length lye upon his conscience like a load and mountaine of heavie earth.

Iames 5,3.

§ 42. ὁ μὲν πόνος δῆλος, ἡ δὲ ἀπόλαυσις ἄδηλος, σοὶ μὲν τὰ ἁμαρτήματα, τὴν δὲ ἀπόλαυσιν παρέσχεν ἑτέροις. *Chry. ad pop. Antioc. Hom. 2.*

The *third Degree of Vexation* is from the *enioyment*, or rather from the *use* of earthly things: for though a wicked man may be said to use the Creatures, yet in a strict sense hee cannot bee said to enjoy them. The Lord maketh his Sunne to shine upon them, giveth them a lawfull interest, possession, and use of them; but all this doth not reach to a *Fruition*. For that imports a delightfull sweet orderly use of them, which things belong unto the blessings and promises of the Gospell. In which respect the Apostle sayth, that God giveth unto

to us παντα εις ἀπολαυσιν, *All things richly to enioy.* This is the maine sting and vexation of the Creature alone without Gods more especiall blessing, that in it a man shall still taste a secret curse, which deprives him of that dearenesse and satisfaction which hee lookes for from it. False joy like the crackling of Thornes hee may finde, but still there is some flie in the oyntment, some death in the pot, some madnesse in the laughter, which in the midst of all damps and surpriseth the soule with horrour and sadnesse; there are still some secret suggestions and whisperings of a guilty conscience, that through all this Iordan of pleasure a man swimmes downe apace into a dead Sea, that all his delights do but carry him the faster unto a finall Judgement, *Res severa est verum gaudium*; True joy, saith the Heathen Man, is not a perfunctory, a floating thing, it is serious and massy, it sinkes to the

1.Tim.6.17

Senec.ep.

Center of the heart: as in Nature, the Heavens wee know are alway, calme, ſerene, uniforme, undiſturbed; they are the clouds and lower Regions that thunder and bluſter; The Sunne and Starres rayſe up no fogges ſo high, as that they may imprint any reall blot upon the beauty of thoſe purer bodies, or diſquiet their conſtant and regular motions: but in the lower Regions, by reaſon of their neareneſſe to the earth, they frequently rayſe up ſuch Meteors as often breake forth into Thunders and Tempeſts; ſo the more heavenly the minde is, the more untainted doth it keepe it ſelfe from the corruptions and temptations of worldly things, the more quiet and compoſed is it in all eſtates; but in minds meerely ſenſuall the hotter Gods favours ſhine, and the faſter his raine falls upon them, the more fogs are rayſed, the higher Thorns grow up, the more darkeneſſe and diſtractions doe ſhake the ſoule of

ſuch

such a man. As fire under water, the hotter it burnes, the sooner it is extinguished by the over-running of the water: so earthly things raise up such tumultuary and disquiet thoughts in the mindes of men, as doth at last quite extinguish all the heat and comfort which was expected from them.

Give mee leave to explaine this *Vexation* in some one or two of *Salomons* particulars, and to enfold his enforcements thereof out of them. And first, to begin with that with which hee begins; the *Knowledge* of things, either *Naturall* in this present Text, or *morall* and *Civill*, *ver.* 17. of both which hee concludeth that they are *Vanity and Vexation of Spirit.* The first argument hee takes from the *weakness* of it, either to restore or correct any thing that is amisse. *That which is crooked cannot bee made straight.* Wee may understand it severall wayes: First, all our knowledge by reason of mans corrupti- § 43.

ruption is but a crooked, ragged, impedite knowledge, and for that reaſon a vexation to the minde: for rectitude is full of beauty, and crookedneſſe of deformity. In mans Creation his underſtanding ſhould have walked in the ſtrait path of truth, ſhould have had a diſtinct view of cauſes and effects in their immediat ſucceſſions; but now ſinne hath mingled ſuch confuſion with things, that the minde is fain to take many crooked and vaſt compaſſes for a little uncertaine knowledge. Secondly, The weakneſſe of all naturall knowledge is ſeen in this, that it cannot any way either prevent or correct the naturall crookedneſſe of the ſmalleſt things, much leſſe make a man ſolidly and ſubſtantially happie. Thirdly, That which is crooked cannot be made ſtrait. It is impoſſible for a man by the exacteſt knowledge of natural things to make the nature of a man, which by ſin is departed from its primitive rectitude, ſtrait again, to repaire that

Image

Image of God which is so much distorted. *When they knew GOD, they glorified him not as God, they became vaine in their imaginations, and their foolish heart was darkened.* Rom. 1. 21. It is the Apostles speech of the wisest Heathen. *Aristotle*, the most rationall Heathen man that the world knowes of, in his Doctrine confesseth the disability of morall knowledge to rectifie the intemperance of Nature, and made it good in his practice; for he used a common Strumpet to satisfie his lust. *Seneca* likewise the exactest Stoicke which we meete with, then whom never any man writ more divinely for the contempt of the World, was yet the richest Usurer that ever wee reade of in ancient stories, though that were a sinne discovered and condemned by the Heathen themselves. *Ethic. lib. 7. cap. 3. & 4. Vide de philosoph. Impudicis & veritate in corrumpentibus. Tert. Apolog. c. 46. Tacit. An. lib. 13. Dio. Tac. Annal lib. 6. Aris. Polit. lib. 1 cap. 10. vid. Rosin. Anti. lib. 8. c. 20.*

A second ground of Vexation from knowledge is, *The Defects and Imperfections of it. That which is wanting cannot bee numbred.* There § 44.

are many thousand Conclusions in Nature which the most exquisitive Judgement is not able to pierce into, nor resolve into their just Principles. Nay, still the more a man knowes, the more discoveries hee makes of things he knowes not.

§ 45. Thirdly, in *much wisedome is much griefe, and hee that encreaseth knowledge encreaseth sorrow.* In civill wisedome, the more able a man is, the more service is cast upon him, the more businesses runne through him, the lesse can he enjoy his time or liberty. His Eminence loades him with envie, jealousies, observation, suspicions, forceth him oftentimes upon unwelcome compliancies, upon colours and inventions to palliate unjust Counsels and stoppe the clamours of a gainesaying Conscience, filles him with feares of miscarriage and disgrace, with projects of honour and plausibility, with restlesse thoughts how to discover, prevent, conceale, accommodate the adversaries, or his

his owne affaires, in one word is very apt to make him a ſtranger to God and his owne ſoule. In other learning, let a man but conſider, Firſt, The confuſion, uncertainty, involvedneſſe, perplexities of Cauſes and Effects by mans ſinne; Secondly, The paines of the body, the travell of the minde, the ſweate of the Braine, the tugging and plucking of the underſtanding, the very drudgery of the Soule to breake through that confuſion, and her owne difficulties; Thirdly, the many invincible doubts and errours which will ſtill blemiſh our brighteſt Notions; Fourthly, the great charges which the very inſtruments and furniture of learning will put men to; Fifthly, the generall diſreſpect which, when all is done, it findes in the World, great men ſcorning it as pedantry, ordinary men unable to take notice of it, and great Scholars faine to make up a Theater amongſt themſelves; Sixthly, the Inſufficiency thereof

to perfect that which is amisse in our Nature, the malignant property thereof to put sin into armour, to contemne the simplicity and purity of Gods Word; And lastly, the neere approach thereof to its owne period, the same death that attendeth us being ready also to bury all our learning in the grave with us: these and infinite the like considerations must needs mingle much sorrow with the choicest Learning.

§ 46. Secondly, let us take a view of *pleasure*. There is nothing doth so much disable in the survey of pleasure as the mixture either of folly or want. When a man hath wisedome to apprehend the exquisiteneſſe of his delights, and variety to keepe out the surfet of any one, he is then fittest to examine what compasse of Goodneſſe or satisfaction is in them. First then, *Solomon* kept his wisedome, hee pursued such manly and noble delights as might not vitiate but rather improve his in-

intellectuals. *Chap. 2. verse* 1, 2, 3. Secondly, his wisedome was furnished with variety of subjects to enquire into, hee had magnificence and provisions suteable to the greatnesse of his royall minde. Sumptuous and delicate diet under the name of wine. verse 3. stately Edifices, verse 4. Vineyards and Orchards, yea very Paradises, as large as Woods, verse 5, 6. Fish-ponds, and great Waters, multitudes of Attendants and retinue of all sexes. Mighty heards of Cattell of all kindes, verse 7. Great treasures of Silver and Gold, all kindes of musique vocall and instrumentall; Thirdly, *Salomon* exceeded in all these things all that ever went before him, verse 9. Fourthly, as he had the most abundant, so likewise the most free, undisturbed, unabated enjoyment of them all, Hee with-held not his heart from any joy: there was no mixture of sicknesse, warre, or any intercurrent difficulties to corrupt their sweetnesse,

1 Kings 4. & 10.

neſſe, or blunt the taſte of them. Here are as great preparations as the heart of man can expect to make an univerſall ſurvey of thoſe delights which are in the Creature: and yet at laſt upon an impartiall enquiry into all his moſt magnificent workes, the Concluſion is, they were but *Vanity and vexation of ſpirit*, verſe 11. Which Vexation hee further explaines. Firſt, by the neceſſary divorce which was to come betweene him and them, He was to leave them all, verſe 18. Secondly, by his diſability ſo to diſpoſe of them as that after him they might remaine in that manner as he had ordered them, verſe 19. Thirdly, by the effects which theſe and the like conſiderations wrought in him; they were ſo farre from giving him reall ſatisfaction, as that firſt, he *Hated* all his workes, for there is nothing makes one hate more eagerly than diſappointment in the good which a man expected. When *Amnon* found what little ſatisfaction

faction his exorbitant luſt received in raviſhing his ſiſter *Tamar*, hee as fiercely hated her after hee had deſired her before. Secondly, Hee *deſpaired* of finding any good in them, becauſe they beget nothing but travell, drudgery, and unquiet thoughts. 2 Sam. 13. 15.

Laſtly, let us take a view of *Riches*, the ordinarily moſt adored Idoll of all the reſt. The wiſe Man ſayes, firſt in generall, *Neither Riches nor yet abundance of Riches will ſatisfie the ſoule of man*, Eccleſ. 5.10. This hee more particularly explaines; firſt, from the ſharers which the encreaſe of them doth naturally draw after it, verſe 11. and betweene the Owners and the ſharers there is no difference but this, an empty ſpeculation, one ſees as his owne, what the other enjoyes to thoſe reall purpoſes for which they ſerve as well as he. Secondly, from the unquietneſſe which naturally growes by the encreaſe of them, which makes an ordinary § 47.

ordinary drudge in that respect more happy, verse 12. Thirdly, from the hurt which usually, without some due corrective they bring, verse 13. either they hurt a man in himselfe, being strong temptations and materials too of pride, vaine-glory, covetousnesse, luxury, intemperance, forgetfulnesse of God, love of the World, and by these of disorder, dissoluteneſſe, and diseases in the body; or else at least they expose him to the envie, accusations, violences of wicked men. Fourthly, from their uncertainty of abode, they perish by an evill travell, either Gods curse, or some particular humour, lust, or project overturnes a great estate, and posterity is beggerd. Fifthly, from the certainty of an everlasting separation from them, verse 15, 16. and this hee saith is a *sore evill*, which galles the heart of a worldly man, that hath resolved upon no other Heaven than his wealth, when sickneſſe comes to snatch him away

See Job 20. 15.–29.

away from this his Idoll, there is not onely sorrow, but *wrath and fury* in him, verse 17. Sixthly, from the disability to use or enjoy them, when a man through inordinate love, or distrustfull providence, or sordidnesse of spirit, or encumbrances of employments, will not while he lives enjoy his abundance, and when he dyes hath not, either by his owne covetous prevention, or his successours inhumanity, an honourable buriall, *Chap. 6.* verse 1, 2, 3. Seventhly, from the narrownesse of any satisfaction which can be received from them, verse 7. All the wealth a man hath can reach no higher than the *filling of his mouth*, then the outward services of the Body, the desires of the Soule remaine empty still. A glutton may fill his belly, but hee cannot fill his lust; a covetous man may have a house full of money, but hee can never have a heart full of money; an ambitious man may have Titles enough to overcharge his

his memory, but never to fill his pride; the agitations of the Soule would not ceaſe, the curioſity of the underſtanding would not ſtand at a ſtay, though a man could hold all the learning of the great Library in his head at once; the ſenſuality of a laſcivious man would never bee ſatiated, it would bee the more enraged, though he ſhould tyre out his ſtrength and waſte his ſpirits, and ſtupifie all his ſenſes with an exceſſive intemperance. When men have done all they can with their wiſedome and wealth, they can fill no more but the mouth, and poverty and folly makes a ſhift to doe ſo too, verſe 8. the deſires wander, the ſoule roves up and downe as ever, verſe 9. Eighthly, from their diſability to protect or reſcue a man from evill, to advance the ſtrength of a man beyond what it was before, verſe 10. Though a man could ſcrape all the wealth in the world together, hee were *but a man ſtill*, ſubject to the ſame dangers

gers and infirmities as before, nothing can exalt him above, or exempt him from the common Lawes of humanity: neither ſhall hee be ever able to contend with him that is mightier than he. All his wealth ſhall never bee able to blinde the eye, or bribe the Juſtice, or reſtraine the power of Almighty God, if hee be pleaſed to inflict the ſtrokes of his vengeance upon his Conſcience.

§ 48. The fourth degree of vexation is from the *Review of them*: Firſt, if a man conſider the *meanes* of his getting them. His Conſcience will oftentimes tell him, that peradventure hee hath purſued indirect and unwarrantable wayes of gaine, hath ventured to lye, flatter, ſweare, deceive, ſupplant, undermine, to corrupt and adulterate wares, to hoord up and diſſemble them till a dearer ſeaſon, to trench upon Gods Day for his owne purpoſes, that ſo hee might not onely receive, but even ſteale away bleſ-

ſings

ſings from him. Secondly, if a man conſider the *manner*, the *inordinate* and over-eager way of procuring them. How much pretious time haſt thou ſpent which can never be recal'd againe, for one houre whereof a tormented ſoule in Hell would part with all the World if hee had the diſpoſall of it, to bee but ſo ſmall a ſpace within the poſſibilities of ſalvation againe, how much of this pretious time haſt thou ſpent for that which is no bread, and which ſatisfieth not? How many golden opportunities of encreaſing the graces of thy ſoule, of feeding thy faith with more noble and heavenly Contemplations on Gods trueth and promiſes, on his Name and Attributes, on his Word and Worſhip, of rouzing up thy Soule from the ſleepe of ſinne, of ſtirring up and new enflaming thy ſpirituall gifts, of addreſſing thy ſelfe to a more ſerious, aſſiduous, durable communion with thy God, of mourning for thine owne corrup-

ἐν τοῖς ἔξω πλουτοῦντες ἀμελοῦσι τῶν ἔνδον, ἔρημον καὶ αὐχμῶσαν ἀραχνίων γέμουσαν σπειρῶντες τὴν ἑαυτῶν ψυχήν. *Chryſ. ad pop. Antioch. hom. 2*

ruptions, of groning and thirſting after heavenly promiſes, of renewing thy vowes and reſolutions, of beſieging and beſetting Heaven with thy more ardent and retired prayers, of humbling thy ſelfe before thy God, of bewayling the calamities, the ſtones, the duſt of Sion, of deprecating and repelling approaching Judgements, of glorifying God in all his wayes, things of pretious, ſpirituall and everlaſting conſequence, how many of theſe golden opportunities hath thy too much abſurd love and attendance on the World ſtolne from thee? And ſurely to a Soule enlightened theſe muſt needs be matters of much vexation. Thirdly, if a man conſider *the uſe* hee hath made of them: How they have ſtolne away his heart from truſting in God to relye on them; how they have diverted his thoughts from the life to come, and bewitched him to dote on preſent contentments; to love life, to feare death,

to

to dispense with much unjust liberty, to gather rust and securitie in Gods worship? How much excesse and intemperance they have provoked, how little of them have been spent on Gods Glory and Church, how small a portion wee have repayed him in his Ministers or in his Members? how few naked backes they have clothed? how few emptie bellies they have filled? how few languishing bowels they have refreshed? how few good workes and services they have rewarded? These are considerations which unto sensible consciences must sometime or other beget much Vexation. Fourthly, if a man consider his owne former *experiencies*, or the *examples* of others that bring the vanitie of these earthly things into minde. How some of his choyseſt pleasures have now out-lived him and are expired; how the Lord hath snatched from his deareſt embracements those Idols which were set up against

againſt his glory; how many of his hopes have fayled, of his expectations and preſumptions proved abortive; how much money at one time a Sickneſſe, at another a ſuit, at a third a Thiefe, at a fourth a Shipwracke or miſcariage, at a fift, yea at a twentieth time a luſt hath conſumed and eaten out? How many examples there are in the world of withered and blaſted eſtates, of the Curſe of God not onely like a Moth inſenſibly conſuming, but like a Lion ſuddenly tearing aſunder great poſſeſſions.

§ 49. The *laſt Degree of Vexation* from the Creature is from the *Diſpoſing* of them. All Creatures, ſinners eſpecially, that have no hope or portion in another life, doe naturally love *a preſent earthly immortality:* and therefore though they cannot have it in themſelves, yet as the Philoſopher ſaith of living creatures, the reaſon why they generate is, that that Immortality which in their owne particulars they cannot

not have, they may ἐφ' ὅσον ἔστιν so farre as they are able, procure in the *species* or kinde which they thus preserve; so rich and worldly men, though they cannot bee immortall on the earth themselves, yet they affect an immortality in their names and dwelling places, Psal. 49. 11. and therefore they desire to transmit their substance to such successours as may have wisedome and nobleness of minde to continue it. Now then if a man either have no heire, or one that is so active as to alter, or so careless and supine as to ruine all, either base to dishonour the house, or profuse to overthrow it, these and many other the like doubts must needs infinitely perplex the mindes of men, greedy to perpetuat their names and places, Eccles. 2. 18. 19.

The second thing which we proposed to consider in this argument was the Grounds of this Vexation. I shall name but three. *Gods curse;*

Mans

Mans corrupeion; and the *Creatures Deceitfulneſſe.*

§ 50. I have at large before inſiſted on the Curſe conſidered alone, Now I am to ſhew in one word *the iſſuing of Vexation therefrom.* The curſe of the Creature is as it were the poyſon and contagion of it; and let a man mixe poyſon in the moſt delicate wine, it will but ſo much the eaſier, by the nimbleneſſe of the ſpirits there, invade the parts of the body, and torment the bowels. Gold of it ſelfe is a precious thing, but to be ſhackled with fetters of Gold, to have it turned into a uſe of bondage, addes mockery to the affliction; and farre more precious to a particular man is a chayne of iron which drawes him out of a pit, than a chayne of Gold which clogges him in a priſon; a key of iron which lets him out of a dungeon, than a barre of Gold that ſhuts him in. If a man ſhould have a great Diamond curiouſly cut into ſharpe angles, worth many thouſand

ſand pounds, in his bladder, no man would count him a rich, but a miſerable and a dead man; this is juſt the caſe betweene a man and the Creatures of themſelves without Chriſt to ſanctifie them unto us; though the things bee excellent in their owne being, yet mingled with our corruptions and luſts, they are turned into poyſon, into the Gall of Aſpes within a man, they will not ſuffer him to feele any quietnes in his belly, *In the fulneſſe of his ſufficiencie hee ſhall bee in ſtraights, and while hee is eating, the fury of wrath ſhall raine downe upon him.* Let a mans meat bee never ſo ſweet in it ſelfe, yet if he ſhould temper the ſawce with dirt out of a ſinke, it would make it altogether loathſome; and a wicked man eats all his meat like ſwine wrapped up and overdawbed with dirt and curſes. *A little*, ſaith *Salomon*, *which the righteous hath is better than great riches of the ungodly: Inſe* it is not, but *Quoad hominem*, in regard

Iob. 20. 14 16, 20. 22, 23.

regard of the man it is: for that little which a righteous man hath is to him an experience of Gods Promiſe, a branch of his love, a meanes of thankefull affections in him, a *viaticum* unto Heaven; whereas the wicked mans abundance turnes into his greater curſe, their table becomes their ſnare, and thoſe things which ſhould have been for their good prove unto them an occaſion of falling. God makes his Sunne to ſhine on the juſt and on the unjuſt, on a garden of ſpices, & on a dunghill: but in the one it begetteth a ſweet ſavour of praiſe and obedience, in the other it rayſeth up noyſome luſts, which prove a ſavour unto death. And who had not rather bee free in a cottage, than condemn'd in a palace? Saint *Paul* diſtinguiſheth of *a Reward* and *a Diſpenſation*. *If I preach the Goſpell willingly, I have a Reward; if againſt my will, a Diſpenſation is committed unto mee*, Wee may app'y it to our purpoſe. Thoſe

Pſalm. 69. 22.

1. Cor. 9. 17

sand pounds, in his bladder, no man would count him a rich, but a miserable and a dead man; this is just the case betweene a man and the Creatures of themselves without Christ to sanctifie them unto us; though the things bee excellent in their owne being, yet mingled with our corruptions and lusts, they are turned into poyson, into the Gall of Aspes within a man, they will not suffer him to feele any quietnes in his belly, *In the fulnesse of his sufficiencie hee shall bee in straights, and while hee is eating, the fury of wrath shall raine downe upon him.* Let a mans meat bee never so sweet in it selfe, yet if he should temper the sawce with dirt out of a sinke, it would make it altogether loathsome; and a wicked man eats all his meat like swine wrapped up and overdawbed with dirt and curses. *A little*, saith *Salomon*, *which the righteous hath is better than great riches of the ungodly: In se* it is not, but *Quoad hominem*, in regard

Iob. 20. 14 16, 20. 22, 23.

regard of the man it is: for that little which a righteous man hath is to him an experience of Gods Promise, a branch of his love, a meanes of thankefull affections in him, a *viaticum* unto Heaven; whereas the wicked mans abundance turnes into his greater curse, their table becomes their snare, and those things which should have been for their good prove unto them an occasion of falling. God makes his Sunne to shine on the just and on the unjust, on a garden of spices, & on a dunghill: but in the one it begetteth a sweet savour of praise and obedience, in the other it rayseth up noysome lusts, which prove a savour unto death. And who had not rather bee free in a cottage, than condemn'd in a palace? Saint *Paul* distinguisheth of *a Reward* and *a Dispensation. If I preach the Gospell willingly, I have a Reward; if against my will, a Dispensation is committed unto mee*, Wee may apply it to our purpose. Those

Psalm. 69. 22.

1. Cor. 9. 17

good things which the faithfull enioy though but small, are yet Rewards and Acceſſions unto the Kingdome of God and his righteouſneſſe, and ſo long they bring joy and peace with them; but unto the wicked they are meerely a Diſpenſation, they have onely the burden and buſineſſe, not the Reward nor benediction of the Creature.

§ 51. Tit.1.15. Hag.2.12, 13,14. Rev.10.9.

The ſecond Ground is the *Corruption of nature*, which maketh bitter and uncleane every thing that toucheth it. It polluteth holy fleſh, much more will it pollute ordinary things. Wee reade of a Roule which was ſweet in the mouth, but bitterneſſe in the belly: Such are the Creatures; In the bowels of men, their hearts and conſciences (which are the Seminaries of Corruption) they turne into Gall, however in the mouth they have ſome ſmatch of honey in them. For this is a conſtant Rule, *Then only doth the Creature ſatisfie a man when it is ſutable*

able to his occasions and necessities. The Reason why the same proportion is unsufficient for a Prince, which is abundant for a privat man, is because the occasions of the prince are more vast, massie, and numerous than the occasions of a privat man. Now the desires and occasions of a man in Christ, that doth not ransacke the Creature for happinesse, are limited and shortened, whereas another mans are still at large: for he is in a way, his eye is upon an end, hee useth the world but as an Inne, and no man that travels homeward wil multiply businesses unnecessarily upon himselfe in the way. In his house he can finde sundry employments to busie himselfe about, the education of his children, the governement of his family, the managing of his estate are able to fill up all his thoughts, whereas in the Inne he cares for nothing but his refreshment & rest: So here, The faithful make their home their businesse, how to have their

converſation in Heaven, how to have a free and comfortable uſe of the food of life, how to reliſh the mercies of God, how to governe their evill hearts, how to pleaſe God their Father and Chriſt their Husband, how to ſecure their intereſt in their expected inheritance, how to thrive in grace, to be rich in good workes, to purchaſe to themſelves a further degree of glory, how to entaile their ſpirituall riches to their poſterity in a pious education of their children, theſe are their employments: the things of this life are not matters of their *Home*, but onely comfortable refreſhments in the *way*, which therefore they uſe not as their grand occaſions to create buſineſſes to them, but onely as interims and neceſſary reſpites. So that hereby their occaſions being few and narrow, thoſe things which they heere enioy are unto thoſe occaſions largely ſuteable, and by conſequent very ſatisfactorie unto their deſires. But worldly

Solatia non negotia.

worldly men are here at home, they have their portion in this life: hereupon their desires are vast, and their occasions springing out of those desires, infinite. A man in the right way finds at last an end to his journey, but hee that is out of the way wanders infinitely without any successe. Rest is that which the desires and wings of the soule do still carry men upon. Now the faithful being alwayes in the way, do with comfort goe on, though it be peradventure deep and heavy, because they are sure it will bring them home at last; but wicked men in a fairer way are never satisfied, because they have not before them that rest which their soule desires. *For inordinate lusts are ever infinit.* What made the heathen burne in lust one towards another, but because the way of *Nature* is finite, but the way of *Sinne* infinite? What made *Nero* that wicked Emperour have an officer about him, who was called *Arbiter Neroniana libidinis*,

ἡ πονηρία ἀνθρώπων Ἄπληστον. Ἄπειρος ἡ τῆς ἐπιθυμίας φύσις. *Aristot. polit. l. c. 7. Tacit. Annal. l. 16. 2*

libidinis, the Inventer and Contriver of new wayes of uncleanneſſe, but becauſe luſt is infinite? What made *Meſſalina* that prodigie of women, whom I preſume Saint *Paul* had a particular relation to, Rom. 1. 26. *Proſtuere ad incognitas libidines*, as the Hiſtorian ſpeaks, proſtitute her ſelfe with greedines unto unnaturall and unknowne abominations, but becauſe luſt is infinite? What makes the ambitious man never leave climbing, till hee build a neſt in the Starres; the covetous man never leave ſcraping, till hee fill bagges, and cheſts, and houſes, and yet can never fill the hell of his owne deſires, the Epicure never ceaſe ſwallowing, and ſpuing, and flaggering, and inventing new arts of catches, and rounds and healths, and caps, and meaſures, and damnation; the ſwearer finde out new gods to invoke, and have change of oathes as it were of faſhions; the ſuperſtitious Traveller runne from England to Rhemes, and

Εἰς ἄπειρον αὔξησιν ὁι χρηματιζόμενοι τὸ μέσον. *Ariſt. polit. l. 1. c. 9*

from thence to Rome, and from Rome to Loretto, and after that to Jeruſalem to worſhip the milke of our Lady, or the cratch and tomb of our Saviour, or the nayles of his Croſſe, or the print of his feet, and I know not what other fond deluſions of ſilly men, who had rather finde ſalvation any where than in the Scriptures; What is the reaſon of theſe and infinite the like abſurdities, but becauſe *Luſt is infinite?* and infinite Luſt will breed infinite occaſions, and infinite occaſions will require infinite wealth, and infinite wit, and infinite ſtrength, and infinite inſtruments to bring them about: and this muſt needs beget much *Vexation* of mind, not to have our poſſeſſions in any meaſure proportionable to our occaſions.

The third and laſt ground is the *Creatures deceitfulneſſe*, there is no one thing will more diſquiet the minde than to be defeated. Thoſe things wherein men feare miſcarriage, or expect diſappointment, they § 52.

prepare such a disposition of minde as may be fit to beare it: but when a man is surprized with evill, *the novelty encreaseth the vexation.* And therefore the Scripture useth to expresse the greatnesse of a judgement by the *unexpectednesse of it*: *When thou didst terrible things which we looked not for.* The unexpectance doth adde unto the Terrour. *A breach in an instant, a momentary, a sudden destruction, a swift damnation, a flying roule, a winged woman*; such are the expressions of a severe Judgement. And therefore it was a wise observation which *Tacitus* made of a great Romane, hee was *Ambiguarum rerum sciens eóque intrepidus:* Hee foresaw, and by consequence was not so much troubled with evill events, as those whom they did surprize. Now men are apt to promise themselves much contentment in the fruition of earthly things, like the foole in the Parable, and to be herin disappointed is the ground of much vexation.

Esai. 64. 3.
Esai. 30. 13
Esai. 47. 9
Psal. 58. 9.
2. Pet. 2. 1.
Zech. 5. 2, 9

When

When a man travels in a deep way and ſees before him a large ſmooth plaine, hee preſumes that will recompence the toyle hee was formerly put to; but when hee comes to it, and findes it as rotten, as full of ſloughes, and bogges and quagmires as his former way, his trouble is the more multiplied, becauſe his hopes are deceived. The Divell and the World beget in mens mindes large hopes, and make profuſe promiſes to thoſe that will worſhip them; and a man at a diſtance ſees abundance of pleaſure and happineſſe in riches, honours, high places, eminent imployments, and the like; but when hee hath his hearts deſire, and peradventure hath out-climb'd the very modeſty of his former wiſhes, hath ventur'd to breake through many a hedge, to make gaps through Gods Law and his owne Conſcience, that he might by ſhorter paſſages haſten to the Idoll hee ſo much worſhipped, hee findes at laſt that there was more

trouble in the fruition, than expectation at the distance; that all this is but like the *Egyptian Temples*, where through a stately frontispice and magnificent structure a man came with much preparations of reverence and worship but to the Image of an ugly ape, the ridiculous Idoll of that people. A man comes to the world as to a Lotterie with a head full of hopes and projects to get a prize, and returnes with a heart full of blankes, utterly deluded in his expectation. The world useth a man as Ivie doth an Oke, the closer it gets to the heart, the more it clings and twists about the affections (though it seeme to promise and flatter much) yet it doth indeed but eat out his real substance and choake him in the embraces.

Clem. Alex. in Pædag. li. 3. ca. 2.

§ 53. First then, they *deceive our Judgements*, make us thinke better of them than they deserve; they deale with us as the Philistins with *Sampson*, they beginne at our eyes.

Thus

Thus the Divell beganne to beguile *Eve*, *When shee saw* that the Tree was good, and pleasant to the *eyes*, then being thus first deceived, shee became a transgressor: and thus *Esau* disputes himselfe out of his Birth-right; I am at the point of death, the pottage will make mee live, the Birth-right will not goe into the grave with me; I will preferre my life before my priviledge. Gen. 3. 6. 1. Tim. 2. 14 Gen. 25. 32

§ 30. Secondly, they *deceive our hopes and expectations*. *Achan* promised himselfe much happinesse in a wedge of Gold and Babylonish garment; but they were denoted and cursed things, they did not onely deceive him, but undoe him; The wedge of gold (if I may so speake) did serve to no other purpose but to cleave asunder his soule from his body, and the Babylonish garment but for a shroud. *Gehezies* presumptions were vast, and the bargaine he thought very easie, to buy garments, and olive yards, and

and vine-yards, and sheepe, and oxen, and man-servants and maid-servants at the price of an officious and mercenary lye, he thought hee had provided well for his posterity by the reward of *Naaman*; but the event proves quite contrary, hee provided nothing but a leprosie for himselfe and his seed for ever.

§ 55. They deceive our hopes in *respect of Good*; They promise *long life*, and yet the same night a mans soule is taken from him, and they the instruments of that calamitie. How many men have perished by their honours? How many have beene eaten up by their pleasures? How many hath the greedy desire of wealth powred out into the grave? They promise *peace* and safety (as wee see how Israel boasted in their mountaines, confederacies, supplies from Egypt and Assyria, in their owne counsels and inventions) and yet all these end in shame and disappointment; They promise *li-*

Luk. 12,20
Ezek. 28.9.
Ier. 2 36.
Hos. 10.6.
Esay 47. 8. 11.
Iob 6. 19, 20.

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berty, and yet make men ſlaves unto vile luſts: they promiſe *fitneſſe for Gods ſervice*, and nothing more apt to make men forget him or his worſhip: Thus all thoſe phantaſticall felicities, which men build upon the Creature, prove in the end to have been nothing elſe but the banquet of a dreaming man, nothing but lies and vanity in the concluſion. Pſal. 62. 9. Hoſ. 10. 13 Ier. 16. 19.

§ 56.

Laſtly, They deceive us likewiſe in *reſpect of evill*. No Creatures, however they may promiſe Immunity and deliverance, can doe a man any good when the Lord will bee pleaſed to ſend evill upon him. And yet it is not for nothing that a truth ſo univerſally confeſſed ſhould yet be repeated in the ſcripture, *That ſilver, and gold, and corruptible things are* not a fit *price* for the ſoules of men. Doubtleſſe the holy men of God foreſaw a time when falſe Chriſts, and falſe Prophets ſhould come into the world, which ſhould ſet ſalvation to ſale, and 1. Per. 1. 18 Pſal. 49. 7. 8 Rev. 18. 13

and make merchandiſe of the Souls of men (as wee ſee at this day in popiſh Indulgencies, and Pennance and the like no leſſe ridiculous than impious ſuperſtitions.) Neither is it for nothing, that *Salomon* tells us, *That riches, yea whole Treaſures doe not profit in the day of death*: a ſpeech repeated by two Prophets after him. For ſurely thoſe holy men knew how apt wealth and greatneſſe is to bewitch a man with conceits of immortality, as hath beene ſhewed. Who were they that made a covenant with death, and were at an agreement with hell to paſſe from them, but the ſcornefull men, the rulers of the people, which had abundance of wealth and honour? Who were they that did put farre away the evill day, and in deſpight of the Prophets threatnings did flatter themſelves in the conceit of their firme and inconcuſſible eſtate, but they who were at eaſe in Sion, who truſted upon the Moun-

Prov. 11. 4. 10, 2. Ezek. 7. 19 Zeph. 1. 18

Eſay. 28. 14. 15.

Mountaines of Samaria, who lay upon beds of Ivory, and ſtretched themſelves upon their Couches. Yet wee ſee all this was but deceit, they goe captive with the firſt of thoſe that goe captive, and the banquet of them that ſtretched themſelves is remooved. All earthly ſupports without God are but like a ſtately houſe on the ſand, without a foundation; a man ſhall bee buried in his owne pride. He that is ſtrong ſhall bee to ſeeke of his ſtrength, hee that is mightie and ſhould deliver others, ſhall bee too weake for his owne defence, hee that is ſwift ſhall bee amazed, and not dare to fly; if he be a bow-man, at a great diſtance, if he bee a rider and have a great advantage, hee ſhall yet bee overtaken, and hee that is couragious, and adventures to ſtand out, ſhall bee fain to flye away naked at the laſt. What ever hopes or refuges any Creature can affoord a man in theſe troubles, they are nothing but froth

Amos 6.1.7

Amos 2.14 16.

Amos 9.2. 5. Obad.ver. 3.9. Eſai.57.13. Ier.2.28. Deut.32. 37,42. Ier.11.12.

froth and vanitie, the Lord challenges and derides them all. And the Prophet *Esay* gives a sound reason of it all. *The Egyptians are men and not God, and their horses are flesh and not spirit: when the Lord shall stretch out his hand, both hee that helpeth, shall fall, and hee that is holpen shall fall downe, and they all shall fayle together.*

Esa. 10.3.4. Ezek. 22.14 Ier. 4.30. Esa. 31.3.

§ 57. Before wee proceed to the last thing proposed; here is a question to be answered. If the Creatures bee so full of Vexation, It should seeme that it is unprofitable, and by consequence unlawfull either to labour or to pray for them. Which yet is plainely contrary to Christs direction, Give us our dayly bread, and contrary to the practice of the Saints who use to call for the fatnesse of the earth and dew of heaven, peace of walls and prosperity of Palaces upon those whom they blesse.

To which I answer. That which is evill by accident doth not prejudice

dice that which is good in it ſelfe and by Gods Ordination. Now the Vexation which hath beene ſpoken of, is not an effect flowing naturally out of the condition of the Creature, but ariſeth meerely *by accident*, upon the reaſon of its ſeparation from God, who at firſt did appoint his owne bleſſed communion to goe along with his Creatures. Now things which are good in themſelves, but accidentally evill may juſtly bee the object of our prayers and endeavours: And ſo on the other ſide, many things there are which in themſelves alone are evill, yet by the providence and diſpoſition of God they have a good iſſue, they worke together for the beſt to them that love God. It was good for *David* that hee had beene afflicted: yet wee may not lawfully pray for ſuch evils on our ſelves or others, upon preſumption of Gods goodneſſe to turne them to the beſt. Who doubts that the calamities of the Church

Church doe at this time ſtirre up the harts of men to ſeeke the Lord and his face, and to walke humbly and fearefully before him: yet that man ſhould bee a curſe and prodigie in the eyes of God and men, who ſhould ſtill pray for the calamities of Sion, and to ſee the ſtones of Jeruſalem ſtill in the duſt. Death is in it ſelfe an evill thing (for the Apoſtle calls it *an enemy*, 1. Cor. 15.) yet by the infinite power and mercy of God, who delights to bring good out of evill, and beauty out of aſhes, it hath not onely the ſting taken away, but is made an enterance into Gods owne preſence, with reference unto which benefit, the Apoſtle deſireth *to bee diſſolved and to be with Chriſt*, Phil. 1.23. Now notwithſtanding this goodneſſe which death by accident brings along with it, yet being in it ſelfe a *Deſtructive thing*, wee may lawfully in the deſires of our ſoule ſhrink from it and decline it. Example whereof wee have in the

the death of Christ himselfe, which was of all as the most bitter, so the most precious: and yet by reason of that bitternesse which was in it, hee prayes against it, presenting unto his Father the desires of his Soule for that life which hee came to lay downe: as his obedience to his Father, and love to his Church made him most willingly embrace death, so his love to the integrity of his humane nature, and feare of so heavy pressures as he was to feele, made him as seriously to decline it. And though the Apostle did most earnestly desire to be with Christ, yet he did in the same desire decline the common rode thither through the darke passages of death, 2. Cor. 5.4. Unlawfull indeed it is for any man to pray universally against death, because that were to withstand the Statutes of God, Heb. 9. 27. but against any particular danger wee may, as *Ezechiah* did, 1 King. 20. 1, 2. reserving still a generall submission to the wil and decrees

crees of God. For wee are bound in such a case to use all good means, and to pray for Gods blessing upon them, which amounts to a prayer against the danger it selfe. So then, by the Rule of contraries, though the Creatures be full of Vanitie and vexation, yet this must not swallow up the apprehension of that goodnesse which God hath put into them, nor put off the desires of men from seeking them of God in those just prayers which hee hath prescribed, and in those lawfull endevours which hee hath commanded and allowed.

§ 58. The third thing proposed was the consideration of that *Use* which wee should make of this Vexation of the Creature. And first, the consideration thereof mingled with Faith in the heart must needs work humiliation in the spirit of a man, upon the sight of those sins which have so much defaced the good Creatures of God. Sinne was the first thing that did pester the earth with

with thornes, Gen.3.17, 18. and hath fill'd all the Creation with vanity and bondage. Sinne is the ulcer of the ſoule; touch a wound with the ſofteſt Lawne, and there will ſmart ariſe; ſo though the Creatures be never ſo harmeleſſe, yet as ſoone as they come to the heart of a man, there is ſo much ſinne and corruption there, as muſt needs beget paine to the Soule. The palate, prepoſſeſt with a bitter humour, findes its owne diſtemper in the ſweeteſt meat it taſtes; ſo the ſoule having the ground of bitterneſſe in it ſelfe findes the ſame affection in every thing that comes neere it. Death it ſelfe, though it bee none of Gods workes, but the ſhame and deformitie of the Creature, yet without ſinne it hath no ſting in it, 1.Cor.15.55. how much leſſe ſting, thinke wee, have thoſe things which were made for the comforts of mans life, if ſinne were not the Serpent that did lurke under them all? Doeſt thou then in thy ſwifteſt

careere

careere of earthly delights, when thou art posting in the wayes of thy heart, and in the sight of thine eyes, feele a curbe privily galling thy conscience, a secret dampe seazing upon thy soule, and affrighting it with dismall suspicions and trembling preoccupations of attending judgements, see a hand against the wall writing bitter things against thee? Dost thou in all thy lawfull Callings finde much sweat of brow, much toyle of braine, much plunging of thoughts, much care of heart in compassing thy just and lawfull intendments? Doe not lose the opportunity of that good which all this may suggest unto thee, take advantage to fish in this troubled water. Certainely, there is some *Ionah* that hath raysed this storme, there is some sinne or other that hath caused all this trouble to thy soule. Do not repine at Gods providence, nor quarrell with the dumbe Creatures but let thine indignation reflect upon

on thine owne heart; and as ever thou hopeſt to have the ſweat of thy brow abated, or the care of thy heart remitted, or the curſe of the Creature removed, caſt thy ſelf downe before God, throw out thy ſinne, awake thy Saviour with the cry of thy repentance, and all the ſtormes will bee ſuddenly calmed. Certainely the more power any man hath over the corruption of his Nature, the leſſe power hath the ſting of any Creature over his heart. Though thou haſt but a dinner of herbes with a quiet conſcience, reconciled unto God, thou doeſt therein finde more ſweetneſſe than in a fatted Oxe with the contentions of a troubled heart. When ever therefore wee finde this Thorne in the Creature, wee ſhould throw our ſelves downe before God, and in ſome ſuch manner as this bewaile the ſinne of our heart, which is the root of that Thorne. Lord, thou art a God of peace and beauty, and what ever comes from thee

muſt

muſt needs originally have peace and beauty in it. The Earth was a Paradiſe when thou didſt firſt beſtow it upon mee, but my ſinne hath turned it into a Deſert, and curs'd all the increaſe thereof with Thornes. The honour which thou gaveſt mee was a glorious attribute, a ſparkle of thine owne fire, a beam of thine owne light, an impreſe of thine owne Image, a character of thine owne power; but my ſinne hath put a Thorne into mine honour, my greedineſſe when I look upward to get higher, and my giddineſſe when I looke downeward for feare of falling, never leaves my heart without anguiſh & vexation. The pleaſure which thou alloweſt mee to injoy is full of ſweet refreſhment, but my ſinne hath put a Thorne into this likewiſe; my exceſſe and ſenſuality hath ſo choaked thy Word, ſo ſtifled all ſeeds of nobleneſſe in my minde, ſo like a Canker overgrowne all my precious time, ſtolne away all opportunities

ties of grace, melted and wasted all my strength, that now my refreshments are become my diseases. The Riches, which thou gavest mee, as they come from thee, are soveraigne blessings, wherewith I might abundantly have glorified thy Name, and served thy Church, and supplyed thy Saints, and made the eyes that saw mee to blesse me, and the eares that heard me to bear witnesse to mee, wherewith I might have covered the naked backe, and cured the bleeding wounds, and filled the hungry bowels, and satisfied the fainting desires of mine owne Saviour in his distressed members: but my sinne hath put in so many Thornes of pride, hardnesse of heart, uncompassionatenesse, endlesse cares, securitie and resolutions of sinne, and the like, as are ready to pierce me thorow with many sorrowes. The Calling wherein thou hast placed mee is honest and profitable to men wherein I might spend my time in

glorifying thy Name, in obedience to thy will, in attendance on thy bleſſings; but my ſinne hath brought ſo much ignorance and inapprehenſion upon my underſtanding, ſo much weakneſſe upon my body, ſo much intricateneſſe upon my employments, ſo much ruſt and ſluggiſhneſſe upon my faculties, ſo much earthly-mindedneſſe upon my heart, as that I am not able without much diſcomfort to goe on in my calling. All thy Creatures are of themſelves full of honour and beauty, the beames and glimpſes of thine owne glory; but our ſinne hath ſtained the beauty of thine owne handie-worke, ſo that now thy wrath is as well revealed from Heaven as thy glory, wee now ſee in them the prints as well of thy terrours as of thy goodneſſe.

And now, Lord, I doe in humbleneſſe of heart truely abhorre my ſelfe, and abominate thoſe curſed ſinnes, which have not

not onely defiled mine owne nature and person, but have spread deformitie and confusion upon all those Creatures, in which thine owne wisedome and power had planted so great a beauty, and so sweet an order. After some such manner as this ought the consideration of the thornynesse of the Creature humble us in the sight of those sinnes which are the roots thereof.

§ 59. Secondly, the consideration hereof should make us wise to prevent those cares which the creatures are so apt to beget in the heart: those I meane which are branches of the Vexation of the Creature. There is a twofold *Care, Regular, and Irregular.* Care is then Regular: First, when it hath a *Right end,* such as is both suteable with, and subordinate to our maine end, the kingdome of God and his righteousnesse. Secondly, when the *meanes* of procuring that end are *right*; for wee may not doe evill

to effect Good. Recovery was a lawfull end which *Ahaziah* did propoſe, but to enquire of *Baal-zebub* was a meanes which did poyſon the whole buſineſſe; nay Saint *Auſtine* is reſolute, that if it were poſſible by an officious lie to compaſſe the redemption of the whole world, yet ſo weighty and univerſall a good muſt rather be let fall, than brought about by the ſmalleſt evill. Thirdly, when the *manner of it is good*, and that is, firſt, when the Care is *moderate*, Phil. 4. 5, 6. Secondly, when it is with *ſubmiſſion to the will and wiſedome of God*; when wee can with comfort of heart, and with much confidence of a happy iſſue recommend every thing that concernes us to his providence and diſpoſall, can be content to have our humours maſtered, and conceits captivated to his obedience, when wee can with *David* reſolve not to torment our hearts with needleſſe and endleſſe projects, but to rowle our ſelves upon

Aug. de Mendac. ad Conſent. l.

on Gods protection. *If I ſhall find favour in his eyes, hee will bring me againe, and ſhew mee both the Arke and his habitation; But if hee ſay thus unto mee, I have no delight in thee, let him doe to mee as ſeemeth good unto him.* Such was the reſolution of *Eli*, *It is the Lord, let him doe what ſeemeth him good.* Such the ſubmiſſion of the diſciples of Cæſarea, when they could not perſwade *Paul* to ſtay from Ieruſalem, *The will of the Lord be done.* Cleane contrary to that wicked reſolution of the king of Iſrael in the famine, *This evill is of the Lord, what ſhould I wait for the Lord any longer?* Now in this reſpect care is not a vexation, but a duty; hee is worſe than an Infidell that provides not for his owne. Our Saviour himſelfe had a bag in his family, and *Salomon* ſends fooliſh and improvident men unto the ſmalleſt Creatures to learne this care, Prov. 6.8.

2.Sa.15.25 26.

1.Sam.3.18.

Act.21.12, 14.

2.King.6 33.

1.Tim.5.8.

That Care then which is a branch

of this Vexation is not [illegible] but μερισμὸς, *a cutting, dividing, distracting care*, against which we ought the rather to strive, not onely because it is so apt to arise from the Creature coupling in with the corruption of mans heart, but also because of its owne evill quality, it being both *Superfluous and sinfull*. First, *Irregular cares are superfluous*, and improper to the ends which wee direct them upon, and that not to our maine end onely, Happinesse, which men toyling to discover in the Creature where it is not, doe instead thereof finde nothing but trouble and vexation; but even to those lower ends which the Creatures are proper and suteable unto. For *[illegible]us* properly belongs the *Industry*, but *unto God the care*, unto us the labour and use of meanes, but unto God the blessing and successe of all. Though 1. Cor. 3. 6. *Paul* plant and *Apollo* waters, it is God onely that can give the encrease, hee must bee trusted with the

the events of all our induſtry. *Peter* never began to ſinke till hee began to doubt, that was the fruit of his carking and unbeleefe. Which of you by taking thought can adde one cubite to his ſtature, ſayth Chriſt, our cares can never bring to paſſe our ſmalleſt deſires; becauſe I ſay the care of events was ever Gods prerogative and belonged wholly to his providence. Upon him wee muſt caſt our care, upon him wee muſt unlode our burdens, and hee will ſuſtaine us. Wee are all of *one family*, of the houſhold of God and of faith, now wee know children are not to lay up for parents, but parents for children. If wee ſhould ſee a childe cark and toyle for his living, wee ſhould preſently conclude that hee was left to the wide world, and had no father to provide for him; and that is our Saviours argument, *Take no thought, for your heavenly Father knoweth you have need of theſe things.* Let us therefore learne to

Mat.14.28

Luk.12.25.

1.Pet. 5.7

Pſal.55.22

Eph. 2.19. Gal.6. 10

Mat.6. 32

cast our selves upon God. First, *In Faith*, depending upon the *truth of his promises*, *Hee hath sayd I will not faile thee, nor forsake thee*, and upon the *All-sufficiency of his Power, our God whom wee serve is able to deliver us*. This was that which comforted *David* in that bitter distresse, when *Ziglag* was burnt by the Amalekites, his Wives taken captive and himselfe readie to bee stoned by the people, *Hee encouraged himselfe in the Lord his God*. This was that which delivered *Asa* from the huge hoste of the Lubims and Ethiopians, *because hee rested on God*; and all which afterwards hee got by his diffidence and carnall projects, was to purchase to himselfe perpetuall warres. That which grieved the Lord with his people in the Wilderness was their distrust of his power and protection, *Can hee spread a table in the Wilderness? Can hee give bread also and flesh for his people?* And indeed as *Caines* de-

Heb. 13.5.
Dan. 3.17.
1 Sa. 30. 6.
2. Chron. 14.11, 12.
1. Chron. 16.9.
Num. 14.11
Psal 78.19, 20.
Psal. 106.24
Gen. 4.13

deſpaire, ſo in ſome proportion, any fainting under temptation, any diſcontent with our eſtate, proceed from this, that wee meaſure God by our ſelves, that wee conceive of his power onely by thoſe iſſues and wayes of eſcape which we are by our owne wiſedomes able to forecaſt, and when wee are ſo ſtraitned that wee can ſee no way to turne, there we give over truſting God, as if our ſinnes were greater than could be forgiven, or our afflictions than could be removed. It is therfore a notable meanes of eſtabliſhing the heart in all eſtates, to have the eye of Fayth fixed upon the power of God, to conſider that his thoughts and contrivances are as much above ours, as Heaven is above the Earth; and therefore to reſolve with *Iehoſaphat*, that when wee know not what to doe, yet we will have our eyes upon him ſtill. Sonne of man, ſaith the Lord to *Ezekiel*, can theſe dead bones live? and hee anſwered, *O Lord God thou knoweſt.*

Ezek. 37. 11
Eſay. 49, 24, 25.
Hab. 3. 3 18
Zec. 4. 6. 10
Eſa. 55. 8. 12.
Hoſ. 11. 9.
2. Chro. 20 6, 12.
Ezek. 37. 3.

knowest. Thy thoughts are above our thoughts: and where things are to us impossible, they are easie unto thee. Secondly, by *Prayer.* This is a maine remedy against carefull thoughts. When the Apostle had exhorted the Philippians, that their Moderation, that is, their Equanimity and calmenesse of minde in regard of outward things, should bee knowne unto all men, hee presseth it with this excellent reason, *The Lord is at hand,* hee is ever at home in his owne family, hee is *neere* to see the wants, and to heare the cries of all that come unto him; therefore sayth hee, *Bee carefull for nothing, but in every thing by prayer and supplication with thanksgiving* (thanksgiving for what you have, and prayer for what you want) *let your requests bee made knowne unto God,* and hee shal furnish you with peace in all estates.

Mar. 10, 26, 27.

Phil. 4. 5, 6, 7.

A remarkeable example of which promise wee have in *Anna.*

na the Mother of *Samuel*; In the bitterneſſe of her ſoule ſhee wept, and did not eat (namely of the Sacrifices, which were to bee eaten with rejoycing) then ſhee prayed, and vowed a vow unto the Lord, and having caſt her cares upon him ſhee then went her way, and did eate, and her countenance was no more ſad. *Ezekiah* in his ſickneſſe chattered like a Swallow, and mourned as a Dove; but after his Prayer hee ſung ſongs of deliverance to the ſtringed inſtruments. *Habakkuk* before his prayer trembled, but after his prayer hee triumphed in the midſt of death. *David* full of heavineſſe and of groanings in his prayer, but after as full of comfort againſt all his enemies.

1.Sam.1.7 10,18. 1.Chron. 29,9. Deut.12.18 Deu.28.47 Mal.2.13. Eſay 38.14 20. Hab.3.2.16 18,19 Pſal.6.69.

Secondly, as Irregular Cares are needleſſe and ſuperfluous, ſo they are *ſinnefull too*. First, In regard of their *obiect*, they are worldly cares, the cares of the men of this world: therein wee declare our ſelves § 61.

ſelves to walke in conformitie to the Gentiles, as if wee had no better foundation of quietneſſe and contentment than the heathen which know not God. And this is Chriſts argument, after all theſe things doe *the Gentiles ſeeke.* Wee are taken out of the World, wee have not received the ſpirit of the world, and therefore wee muſt not bee conformable unto the world, nor bring forth the fruits of a worldly ſpirit, but walke as men that are ſet apart, as a peculiar people, and that have heavenly promiſes, and the Grace of God to eſtabliſh our hearts. *Illi terrena ſapiant qui promiſſa cœleſtia non habent,* It is ſeemly for thoſe alone, who have no other portion but in this life, to fixe their thoughts and cares heere. Secondly, they are ſinnefull in regard of their *Cauſes,* and they are principally two: Firſt, *Inordinate luſt or coveting,* the running of the heart after covetouſneſſe; Secondly, *Diſtruſt of Gods Providence,* for

Eph. 4, 17.
Mat. 6. 32.
Ioh. 15. 19.
1. Cor. 2. 12
Rom. 12. 2.
Pſal. 4. 3
Tit. 2. 14.
1. Pet. 2. 9
Cyprian.

for those desires which spring from lust can never have faith to secure the heart in the expectation of them Lastly, they are sinnefull in their *Effects*. First, They are *murthering cares*, they worke sadnesse, suspicions, uncomfortablenesse, and at last death. Secondly, they are *Choaking cares*, they take off the heart from the Word, and thereby make it unfruitfull. Thirdly, they are *Adulterous cares*, they steale away the heart from God, and set a man at enmity against him. In all which respects wee ought to arme our selves against them. Iam.4.3. 2.Cor.7.10 Mat.13.22 Iam.4.4.

§ 62. Which that wee may the better doe, wee will in the last place propose two sorts of directions: First, *How to make the Creature no vexing Creature*. Secondly, *How to use it as a vexing Creature*: for the former. First, *Pray for conveniency*, for that which is suteable to thy minde, I meane not to the lusts, but to the abilities of thy minde. Labour ever to sute thy occasions to thy

thy parts, and thy ſupplies to thy occaſions. If a Ship out of greedineſſe bee over-loaden with Gold, it will bee in danger of ſinking, notwithſtanding the capacity of the ſides bee not a quarter filled; on the other ſide fill it to the brimme with feathers, and it will ſtill toſſe up and downe, for want of due ballaſting: ſo is it in the lives of men, ſome have ſuch greedy deſires, that they thinke that they can runne through all ſorts of buſineſſe, and ſo never leave loading themſelves, till their hearts ſinke and be ſwallowed up with worldly ſorrow and ſecurity in ſinne: others ſet their affections on ſuch triviall things, that though they ſhould have the fill of all their deſires, their mindes would ſtill bee as floating and unſetled as before. Reſolve therefore to doe with thy ſelfe as men with their ſhips: there may a Tempeſt ariſe, when thou muſt be conſtrained to throw out all thy wares into the Sea; ſuch were the times of the Apoſtles, and after bloudy perſecutions,

ſecutions, when men were put to forſake Father, Mother, Wife, Children, nay to have the ſhip it ſelfe broken to pieces, that the Marriner within might eſcape upon the ruines. But beſides this, in the calmeſt and ſecureſt times of the Church, theſe two things thou muſt ever looke to, if thou tender thine owne tranquillity: Firſt, *fill not thy ſelfe onely with light things.* Such are all the things of this world in themſelves, beſides the roome and cumberſomeneſſe of them (as light things take up ever the moſt roome) they ſtill leave the ſoule floating and unſetled. Doe therefore as wiſe Mariners, have ſtrong and ſubſtantiall ballaſting in the bottome, faith in Gods promiſes, love and feare of his name, a foundation of good Workes, and then whatever becomes of thy other loading, thy ſhip it ſelfe ſhall bee ſafe at laſt, thou ſhalt be ſure in the greateſt tempeſt to have thy life for a prey. Secondly, *Conſider the burden*

den of thy Veſſell; all ſhips are not of an equall capacity, and they muſt bee fraighted, and mann'd, and victualled with proportion to their burden. All men have not the ſame abilities, ſome have ſuch a meaſure of grace as enables them with much wiſedome and improvement to manage ſuch an eſtate as would puffe up another with pride, ſenſualitie, ſupercilioufneſſe and forgetfulneſſe of God. Againe, ſome men are fitted to ſome kinde of employments, not to others, as ſome ſhips are for merchandiſe, others for war; and in theſe varieties of ſtates every man ſhould pray for that which is moſt ſuteable to his diſpoſition and abilities, which may expoſe him to feweſt temptations, or at leaſt by which hee may bee moſt ſerviceable in the bodie of Chriſt, and bring moſt glory to his Maſter. This was the good prayer of *Agur*, give mee neither povertie nor riches, feed mee with *food convenient for mee*: this is that wee all

pray, Give us *our dayly Bread*, that which is moſt proportioned to our condition, that which is fitteſt for us to have, and moſt advantageous to the ends of that Lord whom wee ſerve.

Secondly, labour ever to *get Chriſt into thy ſhip*, he will checke every tempeſt, and calme every vexation that growes upon thee. When thou ſhalt conſider that his truth, and perſon, and honour is imbarked in the ſame veſſell with thee, thou maieſt ſafely reſolve on one of theſe, either hee will bee my Pilot in the ſhip, or my planke in the Sea to carry me ſafe to Land; if I ſuffer in his company, and as his member, hee ſuffers with mee, and then I may triumph to be made any way conformable unto Chriſt my head. If I have Chriſt with mee, there can no eſtate come which can be cumberſome unto me. Have I a load of miſery and infirmitie inward, outward, in minde, body, name or eſtate? this takes away the vexation § 63.

vexation of all, when I consider it all comes from Christ, and it all runnes into Christ. It all comes from him as the wise disposer of his owne body: & it all runs into him as the compassionat sharer wth his own body: It all comes from him who is the distributer of his Fathers gifts, and it all runnes into him who is the partaker of his members sorrowes. If I am weake in body, Christ my head was wounded; if weake in minde, Christ my head was heavie unto death. If I suffer in my estate, Christ my head became poore, as poore as a servant; if in my name, Christ, my head was esteemed vile, as vile as *Beelzebub*. *Paul* was comforted in the greatest tempest with the presence of an Angell, how much more with the Grace of Christ? when the Thorne was in his flesh and the buffets of Satan about his soule, yet then was his presence a plentifull protection, my Grace is sufficient for thee: and he confesseth

2.Cor.8.9. Phil.2.7. Mat.12.24 Act.27.23. 2.Cor.12.7, 9. Phil.4.13.

ſeſſeth it elſewhere, I am able to doe all things through Chriſt, that ſtrengthens mee. Chriſts head hath ſanctified any thornes, his backe any furrowes, his hands any nayles, his ſide any ſpeare, his heart any ſorrow that can come to mine. Againe, have I a great eſtate, am I loden with abundance of earthly things? this takes away all the Vexation, that I have Chriſt with mee; his promiſe to ſanctifie it, his wiſedome to manage it, his glory to bee by it advanced, his word to bee by it maintained, his Anointed ones to bee by it ſupplyed, his Church to bee by it repaired, in one word his poverty to bee by it relieved. For as Chriſt hath ſtrength and compaſſion to take off the burden of our afflictions, ſo hath he povertie too, to eaſe that vexation which may grow from our abundance. If thou hadſt a whole wardrobe of caſt apparell, Chriſt hath more nakedneſſe than all that can cover; if

if whole barns ful of corn, & cellars of wine, Christ hath more empty bowels than all that can fil; if all the precious drugs in a country, Christ hath more sicknes than all that can cure; if the power of a great Prince, Christ hath more imprisonment than all that can enlarge; if a whole house full of silver and gold, Christ hath more distressed members to bee comforted, more breaches in his Church to be repaired, more enemies of his Gospell to be oppos'd, more defenders of his Faith to bee supplied, more urgencies of his Kingdome to bee attended, than all that will serve for. Matth. 15. Christ professeth himselfe to be still hungry, naked, sicke, and in prison, and to stand in need of our visits and supplies. As all the good which Christ hath done is ours, by reason of our Communion with him, so all the evill wee suffer is Christs, by reason of his compassion with us. The Apostle saith, Ephes. 2. 6. Col. 1 24. that we sit together with Christ in heavenly places, & the same Apostle saith,

Aug.

ſaith, that the ſufferings of Chriſt are made up in his members. *Nos ibi ſedemus, & ille hic laborat.* We are glorified in him, & he pained in us, in all his honor we are honored & in all our affliction he is afflicted.

Thirdly, caſt out thy *Ionah*, every ſleeping and ſecure ſinne that brings a Tempeſt upon thy ſhip, vexation to thy ſpirit. It may bee thou haſt an execrable thing, a wedge of gold, a Babyloniſh garment, a bag full of unjuſt gaine, gotten by ſacrilege, diſobedience, mercileſſeneſſe, oppreſſion, by detaining Gods, or thy neighbours rights; It may be thou haſt a *Dalila*, a ſtrange woman in thy boſom; that brings a rot upō thine eſtate, & turns it al into the wages of a whore; what ever thy ſickneſſe, what ever thy plague bee, as thou tendereſt the tranquillity of thine eſtate, rouſe it up from its ſleepe by a faithfull ſerious and impartial examination of thine own heart, & though it be as deare to thee as thy right eye, or thy right hand, thy choiceſt pleaſure or thy chiefeſt profit,

§ 64. ὅπου ἁμαρτία ἐκεῖ χειμῶν· ὅπου παρακοὴ ἐκεῖ κλυδώνιον — ἐκεῖνοι μὲν οὖν τὸν Ἰωνᾶν εἰς τὸ πέλαγος ἐρρίψαν, καὶ ἔστη τὸ πλοῖον· ἡμεῖς δὲ τὴν ἁμαρτίαν καταποντίζωμεν, καὶ στήσεται πάντως ἡ πόλις, &c. *Chryſoſt. ad pop. Antioc. hom. 5.*

yet cast it out in an humble confession unto God, in a hearty and willing restitution unto men, in opening thy close and contracted bowels to those that never yet injoy'd comforts from them; then shall quietnesse arise unto thy soule, and that very gaine which thou throwest away is but cast upon the waters, the Lord will provide a whale to keep it for thee, and will at last restore it thee whole againe.

§ 65. The last direction which I shall give to remove the Vexation of the Creature is out of the Text, and that is, *To keepe it from thy Spirit*, not to suffer it to take up thy thoughts and inner man. They are not *negotia*, but *viatica* onely, and a mans heart ought to be upon his businesse, and not upon matters accidentall. If in a tempest men should not addresse themselves to their offices, to loose the tacklings, to draw the pumpe, to strike sailes, and lighten the vessell, but should make it their sole worke to gaze upon

on their commodities, who could expect that a calme should droppe into such mens laps? Beloved, when the Creature hath raised a tempest of Vexation, thinke upon your offices; to the pumpe, to powre out thy corruptions; to the sailes and tackling, abate thy lusts and the provisions of them: to thy fayth, to live above hope; to thy patience, It is the Lord, let him doe as seemeth good to him; to thy thankfulnesse; the Lord giveth, and the Lord taketh away, Blessed be the name of the Lord. If *Iob* should have gazed on his children or substance, hee might have been swallowed up in the storme; but God was in his heart, and so the vessell was still safe. But what is it to keep the Creature from the spirit? It is in the phrase of Scripture, *Not to set the Heart upon riches. Apponere Cor*, to carry a mans heart to the Creature, the Prophet gives a fit expression of it when hee saith, *That the heart doth goe after covetousnesse*, Psal, 62. 10

consuesse; when a man makes all the motions of his soule wait upon his lusts, and drudgeth for them, and bringeth his heart to the edge of the Creature: for the world doth not wound the heart, but the heart woundeth it selfe upon the world. As it is not the rock alone that dasheth the ship, without its own motion being first tossed by the winde and waves upon the rocke; so it is a mans owne lust which vexeth his spirit, and not the things alone which he possesseth.

Nec vulnu-adactis de betur gladiis, percussum est pectore ferrum. Luc.

§ 66.

To set the heart on the Creature denotes three things. First, to pitch a mans thoughts and studies, to direct all the restlesse enquiries of his soule upon them, and the good hee expects from them. This in the Scripture is expressed by [a] *Devising*, [b] *Consulting*, [c] *Thinking within ones selfe*, being tossed like a [d] *Meteor* with doubtfulnesse of minde and carefull suspence, [e] *Joyning* ones selfe, making [f] *Provision* for lusts, &c. Secondly, to care for, to employ a mans

[a] Mic. 2. 1.
[b] Hab. 2. 10
[c] Luk. 12. 17, 18.
[d] Luk. 12, 29. μὴ μετεωρίζεσθε.
[e] Hos. 4. 17.
[f] Rom. 13, 14.

mans affections of love, delight, desire upon them, to set a high price on them, and over-rate them above other things. For this cause covetous men are called § *Idolaters*, because they preferre monie, as a man doth his God, before all other things. When the women would have comforted the wife of *Phineas* with the birth of a sonne, after the captivitie of the Arke, It is said, *she regarded it not*, the Text is, *shee did not put her heart upon it*: though a woman rejoyce when a man child is borne, yet in comparison of the Arke she no more regarded the joy of a sonne, than a man would do, if the sunne should bee blotted out of heaven, and a little Star put in the roome; and therefore, though children be the glory of their parents, yet shee professeth that there was no glory in this to have a sonne, and lose an Arke, a Starre without light, a Sonne without service, a Levite borne, and no Arke to wait upon; And therefore shee

§ Eph. 5. 5. Col. 3, 5.

1. Sam. 4. 20 Ioh. 16. 21.

Hos. 9. 11.

did not set her heart upon it. They
2. Sam. 18. 3. will not *set their heart upon us*, say the people to *David*, for thou art worth ten thousand of us; that is, they will no whit regard us in comparison of thee: so then a mans heart is set on the Creature, when he prizeth it above other things, and declareth this estimation of his heart by those eager endeavours with which hee pursueth them as his God and Idoll. Thirdly, to relie upon, to put trust and affiance in the Creature; and this is imported in the word by which the Prophet expresseth riches, which signifieth strength of all sorts, *vires*, and *propugnaculum*, the inward strength of a man, and the outward strength of munition and fortification: therefore, saith *Salomon*, the rich
Prov. 10. 15 Psal. 49. 6. 1. Tim. 6. 17. Ier. 9. 23. mans wealth is his strong city, and rich men are said to Trust and glorie in their riches, examples wherof the Scripture abundantly gives in Tyre, Babylon, Ninive, Edom, Israel, &c.

Now

§ 67. Now a man ought not thus to *ſet his heart on the Creature*; firſt becauſe of the *tenderneſſe and delicacie of the ſpirit*, which will quickly bee bruiſed with any thing that lies cloſe upon it and preſſeth it. As men weare the ſofteſt garments next their skinne, that they be not diſquieted, ſo ſhould wee apply the tendereſt things, the mercies and the worth of the bloud of Chriſt, the promiſes of grace and glory, the precepts and invitations of the Spirit unto our Spirits. And now as ſubterraneous winde or ayre being preſſed in by the earth, doth often beget concuſſions and earthquakes; ſo the ſpirit of a man being ſwallowed up and quite cloſed in earthly things muſt needs beget tremblings and diſtractions at laſt to the ſoule. The word here which wee tranſlate Vexation is rendred likewiſe by *Contritio, a preſſing, grinding, wearing away of a thing*, and by *Depaſtio, a feeding on a thing*, which makes ſome render

the words thus, *All is vanity and a feeding upon winde.* That as windy meats though they fill and ſwell a man up, they nouriſh little, but turn into crudities and diſeaſes; ſo the feeding upon the Creature may puffe up the heart, but it can bring no reall ſatisfaction, no ſolid nutriment to the Soule of man. The Creature upon the ſpirit is like a worme in wood, or a moth in a garment, it begets a rottenneſſe of heart, it bites aſunder the threads and ſinewes of the ſoule, and by that meanes workes an ineptitude and undiſpoſednеſſe to any worthy ſervice, and brings a decay upon the whole man; for cares will prevent age, and change the colour of the haire before the time, & make a man like a ſilly Dove, without any heart, as the Prophet ſpeakes.

Hoſ. 7. 9. 11.

§ 68. Secondly, becauſe *the ſtrength of every man is his ſpirit; Mens cuiuſque is eſt quiſque.* Now if the Creature ſeaze on a mans ſtrength, it

it ſerves him as *Delilah* did *Sampſon*, it will quickely let in the Philiſtines to vexe him. *Strength hath Two parts* or offices, *Paſſive* in undergoing and withſtanding evill, and *Active* in doing that which belongs to a man to doe. Now when the heart and ſpirit of a man is ſet upon any Creature, it is weakened in both theſe reſpects.

§ 69. First, it is *diſabled from bearing or withſtanding evill*. Wee will conſider it. First, *in temptations*; Secondly, *in afflictions*. First, a man who hath ſet his heart inordinately upon any Creature is altogether unfit to withſtand any temptation. In the Law when a man had new married a wife, hee was not to goe to warre that yeare, but to rejoyce with his wife. One reaſon whereof, I ſuppoſe, was this, becauſe when the minde is ſtrongly ſet upon any one object, till the ſtrength of that deſire be abated, a man will bee utterly unfit do deale with an enemie; ſo is it with any luſt to Deut. 24.5

which a man weds himſelfe, it altogether diſables him to reſiſt any enemy: after *Hannibals* Army had melted themſelves at *Capua* with ſenſuality and luxury, they were quite ſtrangers to hard ſervice and rigid diſcipline, when they were againe reduc'd unto it.

§ 70. The Reaſon heereof is; firſt, *The ſubtilty of Satan*, who will be ſure to proportion his temptations to the heart, and thoſe luſts which doe there predominate, ſetting upon men with thoſe perſwaſions wherewith hee is moſt likely to ſeduce them; As the Grecians got in upon the Trojans with a *gift*, ſomething which they preſumed would finde acceptance. The divell dealeth as men in a ſiege, caſts his projects, and applies his batteries to the weakeſt and moſt obnoxious place. Therefore the Apoſtle ſaith, that a man is tempted, when hee is led away *of his owne luſt and enticed*; the Devill will bee ſure to hold intelligence with a mans owne luſts,

Iam. 1. 14. *Cauſas corruptelarum non in illecebris, ſed in cordibus habemus, & vitioſitas noſtra mens noſtra eſt. Salvi. de Guber. l. 6.*

lusts, to advise and sit in councell with his owne heart, to follow the tide and streame of a mans owne affections in the tempting of him. *Adam* tempted in [a] knowledge, *Pharaoh* by lying [b] wonders, the Prophet by the pretence of an [c] Angels speech, *Ahab* by the consent of [d] false Prophets, the Jewes by the [e] Temple of the Lord and carnall privileges, the heathen by pretence of [f] universality, and [g] antiquitie. When *Davids* heart after his adultery was set upon his owne glory more than Gods, how to save his owne name from reproach, wee see as long as that affection prevailed against him, as long as his heart was not so throughly humbled as to take the shame of his sinne to himselfe, to beare the indignation of the Lord, and accept of the reproach of his iniquity, hee was overcome with many desperate temptations: he yeelds to bee himselfe a tempter of his neighbour to unseasonable pleasures, to

a Gen.3.5.
b Exod.7.22.
c 1.King.13.18.
d 2.Chro.18.11.
e Ier.7.4.
f Act.19.27
g Act.17,19

drunkenneſſe and ſhame, to be a murtherer of his faithfull ſervant, to multiply the guilt, that hee may ſhift off the ſhame of his ſinne, and provide for his owne credit. *Peters* heart was ſet upon his owne life and ſafetie more than the truth of Chriſt or his owne proteſtations, and Sathan fitting his aſſault to this weakeneſſe prevailes againſt a Rock with the breath of a woman. They 1. Tim. 6. 9, 10. *that will be rich*, ſaith the Apoſtle, who ſet their hearts upon their riches, whoſe hearts runne after their covetouſneſſe, *fall into temptation and a ſnare, into many fooliſh and hurtfull luſts.* Such a heart is fit for any temptation. Tempt *Achans* covetous heart to ſacriledge, and hee will reach forth his hand to the accurſed thing; Tempt *Iudas* his covetous heart to treaſon, and hee will betray the precious bloud of the Sonne of God which is infinitely beyond any rate of ſilver or gold for a few pieces of ſilver the price of a little field: Tempt *Gehe-*

Gehezies covetous heart to multiply lie upon lie, and he will doe it with eaſe and greedineſſe for a few pieces of money, and change of rayment; Tempt *Sauls* covetous heart with the fatteſt of the Cattell, and hee will venture on diſobedience, a ſin worſe than witchcraft, which himſelfe had rooted out: Tempt the covetous heart of a Judge in Iſrael to doe injuſtice, and a paire of ſhooes ſhall ſpurne righteouſneſſe out of doores, and pervert judgement: Tempt the covetous heart of a great oppreſſor to bloud and violence, and he will lye in wait for the life of his neighbour: tempt the covetous heart of a proud Phariſie or ſecure people, to ſcorne the word out of the mouth of Chriſt or his Prophet, and they will eaſily yeeld to any infidelity. The like may be ſaid of any other luſt in its kinde. If the heart be ſet on beauty; Tempt the Sonnes of God to forſake their covenant of marrying in the Lord, the Iſraelites to the

Amos 2.6.

Prov.1.18, 19.

Luk.16.14. Ezek.33.31

idolatry of *Baal-Peor*, *Sampſon* to forſake his vow and calling, eaſily will all this be done, if the heart have the beauty of any creature as a traitor in it, to let in the temptations, and to let out the luſts. How many deſperate temptations doth beauty caſt many men upon? Bribery to lay downe the price of a whore, gluttonie and drunkenneſſe to inflame and ingenerat new luſts, contempt of the Word and Judgements of God to ſmother the checkes of conſcience, frequenting of Sathans palaces, playes, and ſtewes, the Chappels of Hell and nurſeries of uncleanneſſe, challenges, ſtabbes, combats, blood, to vindicate the credit and compariſons of a ſtrumpets beauty, to revenge the competition of uncleane Corrivals. Thus will men venture as deepe as hell to fetch fire to powre into their veines, to make their ſpirits frie, and their bloud boyle in abhorred luſt. If the heart be *ſet on wit and pride of its own conceits*,

ceits, tempt the Libertines and Cyrenians to diſpute againſt the truth, the Greekes to deſpiſe the Goſpell, the wiſe men of the world to eſteem the ordinance of God fooliſhneſſe of preaching, the falſe teachers to foiſt their ſtraw and ſtubble upon the foundation, *Achitophel* to comply with treaſon, *Lucian* to revile Chriſt, and deride religion, eaſily wil theſe and a world the like temptations bee let into the heart, if pride of wit ſtand at the dore and turne the locke. Whence is it that men ſpend their pretious abilities in frothy ſtudies, in complements; formes and garbes of ſalute, ſatyrs, libels, abuſes, prophanation of Gods Word, ſcorne of the ſimplicity and power of godlineſſe, with infinite the like vanities, but becauſe their hearts are taken up with a fooliſh Creature, and not with God and his feare? If the heart bee *ſet on Ambition*, tempt *Corah* to deſperate rebellion, *Abſolon* to unnaturall treaſon, *Balaam*

Am to curſe the Church, *Diotrephes* to contemne the Apoſtles and their doctrine, *Iulian* to Apoſtacie, *Arius* to hereſie, the Apoſtles themſelves to emulation and ſtrife, eaſily will one luſt let in theſe, and a thouſand more. What elſe is it that makes men to flatter prophaneneſſe, to adore golden beaſts, to admire gliſtering abominations, to betray the truth of the Goſpell, to ſmother and diſſemble the ſtrictneſſe and purity of the wayes of God, to ſtrike at the ſinnes of men with the ſcabberd & not with the ſword, to worke upon the fancies of men, more than their conſciencies, to palliate vice, to dawbe with untempered morter, to walke in a neutralitie and adiaphoriſme betweene God and *Baal*, to make the ſoules of men and the glory of God ſubordinate to their luſts and riſings, but the vaſt and unbounded gulfe of ambition and vaine glory? The like may bee ſaid of ſeverall other luſts. But I proceed.

Second-

§ 71

Secondly, a Heart ſet on any luſt is unfit to withſtand temptation, becauſe temptations are commonly *edged with Promiſes or Threatnings.* Now if a mans heart bee ſet on God, there can no promiſes bee made of any ſuch good as the heart cares for, or which might be likely to over-poiſe and ſway to the temptation, which the heart hath not already; ſpirituall promiſes the Divell will make few, or if hee doe, ſuch a heart knowes that evill is not the way to good; if he make promiſes of earthly things, ſuch promiſes the heart hath already from one who can better make them, 1. Tim. 4. 8. neither can hee promiſe any thing which was not more mine before than his; for either that which hee promiſeth is convenient for mee, and ſo is Manna, food for my Nature, or elſe Inconvenient, and then it is Quailes, food for my luſt. If the former, God hath taught me to call it mine owne a'ready, give us *our Bread*, and not

not to goe to the Divels Market to fetch it; If the other, though God should suffer the Divell to give it, yet he sends a curse into our mouths along with it. And as such a heart neglects any promises the Divell can make, so is it as heedlesse of any of his threatnings, because if God bee on our side, neither principalities, nor powers, nor things present, nor things to come, can ever separate from him; stronger is hee that is with us than hee that is with the world, it is the businesse of our Calling to fight against spirituall wickednesses, and to resist the Divell. But when the heart is set on any Creature, and hath not God to rest upon, when a man attributes his wine and oyle to his lovers and not to God, his credit, wealth, subsistencie to the favours of men and not to the all-sufficiency of God, then hath the Divell an easie way to winne a man to any sinne, or withdraw him from any good, by pointing his temptations with promises

miſes, or threatnings fitted to the things which the heart is ſet on.

Let the Divell promiſe *Balaam* honour and preferment, on which his ambitious heart was ſet, and he will riſe early, runne and ride, and change natures with his Aſſe, and be more ſenſleſſe of Gods fury than the dumbe Creature, that hee may curſe Gods owne people: let the Divell promiſe thirty pieces of ſilver to *Iudas*, whoſe heart ran upon covetouſneſſe, and there is no more ſcruple, the bargaine of treaſon is preſently concluded: Let the Divell tempt *Micha's Levite* with a little better reward than the beggerly ſtipend which hee had before, Theft and Idolatry are ſwallow'd downe both together, and the man is eaſily won to be a ſnare and ſeminary of ſpirituall uncleanneſſe to a whole tribe. On the other ſide, Let Sathan threaten *Jeroboam* with the loſſe of his kingdom, if he goe up to Jeruſalem, and ſerve God in the way of his owne wor-

ſhip,

ſhip, and that is argument enough to draw him and all his ſucceſſours to notorious and Egyptian Idolatry; and the reaſon was, becauſe their hearts were more ſet upon their owne Counſels, than upon the worſhip or truth of God. Let the Divell by the edicts and miniſters of *Ieroboam* lay *ſnares in Mizpah, and ſpread nets upon Tabor*, that is, uſe lawes, menaces, ſubtilties to keepe the people from the city of God, and to confine them to regall and State Idolatry, preſently the people tremble at the injunction of the king, and walke willingly after the Commandement. Let *Nebuchadnezzar* erect his prodigious Idoll and upon paine of a fiery furnace require all to worſhip it, and all people, nations, and languages are preſently upon their faces. Let the Divell threaten *Demas* with perſecution, and preſently hee forſakes the fellowſhip of the Apoſtles, and imbraceth this preſent world. And as it was heretofore, ſo is it ſtill.

Hoſ. 5. 1.

Hoſ. 13. 1.

Dan. 3. 6, 7.

If

§ 72.

If a mans heart bee not set on God, and taught to rest upon his providence, to answer all Satans promises with his All-sufficiencie to reward us, and all his threatnings, with his All-sufficiency to protect us, how easily wil promises beguile, and threatnings detestre unstable and earthly mindes? Let the Divel tell one man, All this will I give thee, if thou wilt speake in a cause to pervert judgement, how quickly will men create subtilties, and coine evasions to rob a man and his house, even a man & his Inheritance? Let him say to another, I will doe whatsoever thou sayest unto mee, if thou wilt dissemble thy conscience, divide thy heart, comply with both sides, keepe downe the power of godlinesse, persecute zeale, set up Will-worship and Superstitions, how quickly shall such a mans Religion bee disguiz'd, and sincerity, if it were possible, put to shame? If to anothers

thou

thou ſhalt by ſuch a time purchaſe ſuch a Lordſhip, out ſuch a neighbour, ſwallow up ſuch a prodigall, if thou enhaunce thy rents, enlarge thy fines, ſet unreaſonable rates upon thy Farmes, how quickly will men grinde the faces of the poore, and purchaſe ungodly poſſeſſions with the bloud of their Tenants? If to another, beware of laying open thy conſcience, of being too faithfull in thy Calling, too ſcrupulous in thy office, leſt thou purchaſe the diſfavour of the World, leſt the times cloud over thee, and frowne upon thee, leſt thou bee ſcourged with perſecuted names, and make thy ſelfe obnoxious to ſpies and cenſures, how will men be ready to ſtart backe, to ſhrinke from their wonted forwardneſſe, to abate their former zeale, to couple in with, and connive at the corruptions of the age, in one word to tremble when *Ephraim* ſpeakes, & not when God ſpeakes? ſo hard is it when the heart is wedded to earthly things, and they are gotten

into a mans bosome, to beare the assaults of any temptation.

Lastly, this comes from the just and secret wrath of God, giving men over to the deceitfulnesse of sinne, and to the hardnesse of their owne hearts, to beleeve the lies and allurements of Satan, because they rejected the counsell of God, and the love of his truth before. In the influences of the Sunne wee may observe, that the deeper they work the stronger they worke; the beams nearer the Center meeting in a sharper point doe consolidate and harden the very Element; so the Creatures by the Justice of God, when they meet in a mans Center, reach as farre as his heart, doe there mightily worke to the deceiving and hardning of it: the eye, nor any other outward sense, can finde no more in the Creature, than is really there; it is the heart which mis-conceives things, and attributes that Deity and worth to them, which the senses could not discover. If men then

§ 74.

2. Thes. 2. 9. 12.

then could keepe these things from their spirits, they should ever conceive of thē according to their own narrow being, and so keepe their hearts from that hardnesse which the Creatures, destitute of Gods blessing, do there beget, and so worke in the soule a disposition suteable to Satans temptations.

§ 75. Secondly, *a Heart set upon any*
Mar. 10. 22 *lust* is unfit likewise to beare any *affliction*. The young man whose heart was upon his riches, could not indure to heare of selling all, and cutting upon a poore and persecuted profession. First, *Lusts*, are *choyce and daintie*, they make the heart very delicate, and nice of any assaults. Secondly, they are *very wilfull*, and set upon their owne ends, therefore they are expressed by
Ephes. 2. 3. the name of Concupiscence, and θελήματα τῆς σαρκὸς, *The Wills of the flesh*, and wilfulnesse is the ground of impatiency. Thirdly, they are *naturall*, and move strongly to their own point: they are a Body, and our very

ry members; no marvell then if they bee ſenſible of paine from afflictions, which are *contrary to Nature*. The ſtronger the water runnes, the more will it roare and ſome upon any oppoſition: Luſt is like a furious beaſt enrag'd with the affliction, the chaine that bindes it. Fourthly, *Luſts are very wiſe* after a fleſhly and ſenſuall manner, and worldly wiſedome is impatient of any ſtoppage or prevention of any affliction that cruſheth and diſappoints it, therfore the Apoſtle doth herein principally note the oppoſition between heavenly, & carnal wiſedome, that the one is meek, peaceable, and gentle, the other divelliſh and full of ſtriſe. Fifthly, *Luſts are* [a] *proud*, eſpecially thoſe that ariſe from abundance of the creature, and pride being ſet upon by any affliction makes the heart break forth into [b] impatience, debates, and ſtoutneſſe againſt God; a proud heart growes harder by afflictions, as Metals or Clay after they have paſt through

Col. 2. 11. & 3. 5. Heb. 12. 11.

Rom. 8. 6.

Iam. 3. 13. 17.

[a] Ezek. 28. 5 Pſal. 10. 4. Obad. v. 3. Eſay. 10. 12 Ier. 22. 21. & 43. 2. Hoſ. 13. 6.

[b] Mal. 3. 13, 14. Nehem. 9, 29. Ier. 13, 17,

through the furnace. It is said of [c] *Pharaoh* that hee did not set his heart to the Judgements of God, but exalted himselfe against his people; Pride grew stronger by Affliction. Besides, [d] pride in earthly things swallowes up the very expectation of Afflictions, and therfore must needs leave the heart unprepared against them. Sixthly, *Lusts are rooted in* [e] *selfe-love*; and therefore when Christ will have a man forsake his lusts, hee directs him to [f] denie himselfe. Now the very essence of Afflictions are to bee grievous and adverse to a mans selfe. Seventhly, *Lusts are* [g] *contentious*, armed things, and their [h] enmity is against God, and therefore utterly unfit to [i] accept of the punishment of sinne, and to [k] beare the indignation of the Lord, or to submit unto any afflictions. Eighthly, *Lusts* [l] *resist the Truth*, set up themselves against the Word, and thereby utterly disable men to beare Afflictions,

[c] Exod. 7. 23, & 9. 17.
[d] Psal. 10, 6 Ier. 21, 13. Ezek. 28, 2.
[e] 2. Tim. 3. 2
[f] Mat. 16, 24.
[g] Iam. 4. 1. 4 1. Pet. 2. 11.
[h] Rom. 8. 7.
[i] Levit. 26, 41.
[k] Mic. 7, 9. 2. Tim. 3. 8. Ier. 22. 21. Zech. 7. 9, 12. Luk. 16. 14. Act. 7. 51. 2. Cor. 10, 35.
[l]

ons, for the [m] Word ſanctifies, and lightens all Affliction, the Word ſhewes Gods [n] moderation and [o] intention in them, an [p] iſſue out of them, the [q] benefits which wil come from them, the [r] ſupplies of ſtrength and abilities to beare them, the [ſ] promiſes of a more abundant and exceeding weight of glory, in compariſon whereof they are as nothing. Laſtly, if wee could conceive ſome Afflictions not contrary to luſt, yet Afflictions are ever *contrary to the* [t] *proviſions of luſt*, to the materials and inſtruments of luſts, ſuch as are health, pleaſure, riches, honors, &c. And in all theſe reſpects a Heart ſet upon luſt is weakned and diſabled to beare Afflictions.

[m] Pſal. 119 92. 114. 143 165.
[n] Ier. 30. 11 Eſay 63, 13 Eſay 28. 27 28.
Pſal. 78. 38
[o] Heb. 12 6, 10, 11.
Eſay 10. 12
[p] 1. Cor. 10. 13.
Zech. 1. 16.
Eſay 64. 7. 12.
Hab. 3. 17. 19.
Prov. 10. 3.
Ier. 17. 8.

[q] Pſalme 119, 71. Hebr. 12. 11. [r] 2. Cor. 12, 9. Phil. 1. 29. Phil. 4. 12, 13. 1. Cor. 10. 13. [ſ] 2. Cor. 4. 17. Eſay 61, 7. & 54. 8. [t] Rom. 13. 14.

Secondly, when the Heart is ſet upon the Creature, it is utterly diſabled, in regard of its *active* § 76.

ſtrength,

ſtrength, made unfit to doe any duty with that [u] ſtrength as God requires. Firſt, becauſe *Bonum ſit ex cauſâ integrâ* : A good duty muſt proceed from an entire Cauſe, from the *whole heart*. Now [x] *luſt divides the Heart*, and makes it [y] unſtedfaſt, and unfaithfull unto God. There is a two-fold unſtedfaſtneſſe, one in degrees, another in objects, the former proceeds from the remainders of corruption, and therefore is found in ſome meaſure in the beſt of us, the other from the predominancy of Luſt which over-ſwaies the heart unto evill. Good motions and reſolutions in evill hearts are like violent impreſſions upon a ſtone, though it move upwards for a while, yet Nature will at laſt prevaile, and make it [z] returne to its owne motion. Secondly, a Heart ſet on luſts mooves to *no ends but its* [a] *owne*, and ſelfe-ends defile an action though otherwiſe never ſo ſpecious; turnes [b] zeale it ſelfe and obedience into murder, hinders [c] all

[m] Deut. 6. 5

[x] Hoſ. 10. 2 Iam. 1. 8.
[y] Pſal. 78. 37.

[z] Act. 7. 39. Ier. 11. 10.

[a] Phil. 2. 21 Eſay. 56. 11. Ezek. 34. 2.
[b] 2. King. 9 7. 10, 10. 16. Hoſ. 1. 4.

[c] all faith in us, and acceptance with God, nullifies all other ends, ſwallowes up Gods glory and the good of others, as the leane Kine did the fat: as a Wenne in the Body robs and conſumes the part adjoyning, ſo doe ſelfe ends the right end. Thirdly, the Heart is a Fountaine and *Principle*, and Principles are ever *one and uniforme*, out of the ſame Fountaine cannot come bitter water and ſweet, and therefore the Apoſtle ſpeakes of ſome, That they are double-minded men, that have a heart and a heart, yet the trueth is, that is but with reference to their pretences; for the Heart really and totally lookes but one way. Every man is ſpiritually a marryed perſon, and hee can bee joyned but to one; Chriſt and an Idoll (as every luſt is) cannot conſiſt, hee will have a chaſte Spouſe, hee will have all our deſires and affections ſubject unto him; if the Heart cannot count Him altogether lovely, and all things elſe but dung

[c] Ioh.5.44

Iam.3.12.

Iam.1.8.

Rom.7.3,4

Mat.6.24.

Epheſ.5.27
Pſal.45.10
Mat.10.37
Cant.5.10
16.
Phil.3.8.

in compariſon of him, Hee will refuſe the match, and with-hold his conſent.

§ 77. Let us ſee in ſome few particulars what impotency unto any good the Creatures bring upon the hearts of men. To *Pray* requires an hungry ſpirit, a heart convinced of its owne emptineſſe, a deſire of intimate communion with God; but now the Creature drawes the heart &all the deſires thereof to it ſelfe, as an il ſplene doth the nouriſhment in a body: luſt makes men pray amiſſe, fixeth the deſires onely on its own proviſions, makes a man unwilling to bee carried any way towards Heaven but his owne. The young man prayed unto Chriſt to ſhew him the way to eternall life; but when Chriſt told him that his riches, his covetouſneſſe, his boſome luſt ſtood between him &ſalvation, his prayer was turned into ſorrow, repentance and apoſtacy.

Iam. 4. 3.

Mark. 10. 21, 22.

§ 78. *Meditation* requires a ſequeſtration of the thoughts, a minde unmixt

unmixt with other cares, a sincere and uncorrupted relish of the word; now when the heart is prepossest with lust, and taken up with another treasure, it is as impossible to be weaned from it, as for an hungry Eagle (a Creature of the sharpest sight to fixe upon, and of the sharpest appetite to desire its object) to forbeare the body on which it would prey; as unable to conceive aright of the preciousnesse & power of the Word, as a feaverish palate to taste the proper sweetnesse of the meat it eates. Mat. 6. 21. Mat. 24. 28

§ 79. In *Hearing* the Word, the heart can never accept Gods Commands, till it be first empty, a man cannot receive the richest gift that is, with a hand that was full before. Now Thornes, which are the cares of the World, filling the heart, must needs choake the seed of the Word. The Pharisees and Lawyers rejected the counsell of God against themselves, because their pride would not let them yeeld to such a baptisme, or to Luk. 7. 29, 30.

such a doctrine as requires emptineſſe, confeſſion of ſinnes, juſtifying of God, and condemning of themſelves (for theſe were the purpoſes of *Johns* Baptiſme, and of the preaching of repentance.) That man comes but to be rejected who makes love to one who hath fixt her heart and affection already. A man muſt come to Gods Word as to a Phyſitian, *a meere patient* without reſervations, or exceptions, hee muſt ſet his corruptions as an open mark for the Word to ſhoot at, he muſt not come with capitulations and proviſoes, but lay downe the body of ſinne before God to have every earthly member hewed off. Till a man come with ſuch a reſolution as to be willing to part from al naughtineſſe, hee will never receive the ingrafted Word with meekeneſſe, and an honeſt heart; a man will never follow Chriſt in the wayes of his Word, till firſt he have learned to deny himſelfe, and his owne luſts. Nay, if a man ſhould binde his

Mat. 9, 12, 13.

Iam 1. 21.

his devotion to his heart *With vows*, yet a *Delila* in his bosome, a lust in his spirit, would easily nullifie the strongest vowes. The Jewes made a serious and solemne protestation to *Ieremy* that they would obey the voyce of the Lord in that which they desired him to enquire of God about whether it were good or evill; and yet when they found the message crosse their owne lusts and reservations, their resolutions are turned into rebellions, their pride quickely breaks asunder their vow, and they tell the Prophet to his face that hee dealt falsey between God and them; a refuge which they were well acquainted with before. Some when their conscience awakens and begins to disquiet them, make vowes to binde themselves unto better obedience, and formes of godlinesse; but as *Sampson* was bound in vaine with any cords so long as his haire grew into its length; so in vaine doth any man bind himselfe with vowes, so long as he nou-

Ier.42.56.

Ier.43.2.

Ier.5.12.
Ier.17.15.
2.Chro.36.16.

riſheth his luſts within; a vow in the hand of a fleſhly luſt wil be but like
Luk.8.29. the chaines and fetters of that fierce lunaticke, very eaſily broken aſunder. This is not the right way. Firſt, labour with thy heart, cleanſe out thy corruptions, purge thy life as the Prophet did the waters, with ſeaſoning and rectifying the fountaine: Tis one thing to give eaſe from a preſent paine, another thing to root out the diſeaſe it ſelfe. If the chinkes in a ſhip be unſtop't, tis in vaine to labour at the pumpe; ſo long as there is a conſtant in-let, the water can never be exhauſted; ſo is it in theſe formall reſolutions and vowes, they may eaſe the preſent paine, let out a little water, reſtraine from ſome particular acts, but ſo long as the heart is unpurged, luſt will returne and predominate. In a word, whereas in the ſervice of God there are two main things required, faith to beginne, and courage or patience to goe through, luſt hinders both theſe. How can yee beleeve

ſince

since yee seeke for glory one from another? Ioh. 5.44. when persecution arose because of the Word, the Temporary was presently offended. Matth. 13.21.

§ 80.

Thirdly and lastly in one word. A man ought not to set his heart on the Creature because of the *Nobleness of the heart*. To set the heart on the Creature is to set a Diamond in lead: None are so mad to keepe their jewels in a cellar, and their coales in a closet; and yet such is the profaneness of wicked men to keepe God in their lips onely, and Mammon in their hearts, to make the earth their treasure, and heaven but as an accessory and appendix to that. And now, as *Samuel* spake unto *Saul*, set not thine heart upon thine Asses, for the desire of Israel is upon thee; Why should a Kings heart be set upon Asses? So may I say, why should Christians hearts be set upon earthly things, since they have the desires of all flesh to fixe upon?

1. Sam. 9. 20.

§ 81. I wil conclude with one word upon the laſt particular, How to uſe the Creatures as Thornes, or as vexing things. Firſt, let not the Bramble bee King, Let not earthly things beare rule over thy affections, fire will riſe out of them, which will conſume thy Cedars, emaſculate all the powers of thy Soule. Let Grace ſit in the throne, and earthly things bee ſubordinate to the wiſedome and rule of Gods Spirit in thy heart. They are excellent ſervants, but pernicious Maſters. Secondly, Be arm'd when thou toucheſt, or medleſt with them: Armed againſt the Luſts & againſt the Temptations that ariſe from them. Get faith to place thy heart upon better promiſes; enter not upon them without prayer unto God, that ſince thou art going amongſt ſnares, he would carry thee through with wiſedome and faithfulneſſe, and teach thee how to uſe them as his bleſſings and as inſtruments of his glory. Make a covenant with thine

Iudg. 9. 14, 15.

Nec meliores ſervi, nec domini deteriores. 2. Sam. 23. 6, 7.

chine heart, as *Iob* with his eyes, have a jealousie & suspition of thine evill heart, lest it be surpri'zd, and bewitched with sinfull affections. Thirdly, touch them gently, do not hug, love, dote upon the Creature, nor graspe it with adulterous embraces; the love of money is a root of mischiefe, and is enmity against God. Fourthly, use them for hedges and fences, to relieve the Saints, to make friends of unrighteous Mammon, to defend the Church of Christ, but by no means have them *In* thy Field, but only *About* it; mingle it not with thy Corn, lest it choak and stifle all. And lastly, use them as *Gedeon*, for weapons of just revenge against the enemies of Gods Church, to vindicate his truth and glory, and then by being wise, and faithfull in a little, thou shalt at last be made Ruler over much, and enter into thy Masters Joy.

1. Tim. 6. 10
Iam. 4. 4.
1. Ioh. 2. 15

Iudg. 8. 16.

FINIS.